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VOL. LXXXV

MILWAUKEE, WISCONSIN, MAY 30, 1931

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EDITORIALS & COMMENTS

"Keep Us Stedfast"

TRINITY SUNDAY is the last great Prayer Book festival before the beginning of summer. Coming, as it does this year, during the Memorial Day week-end, when we can shed our business and household cares for a day or two of relaxation—a motor trip into the country, perhaps, or a few hours of golf or fishing—it will mark the first taste of summer pleasures for most of us.

To many Churchmen, Trinity Sunday is regarded as the climax of the Church's year, a high point to be attained, after which one may let his religion coast along as best it can until All Saints' Day and the First Sunday in Advent provide a lever for jacking it up and putting it into condition for another Christian year. Or if they do not consciously take this attitude, at least they feel that from now until "things get started again" in the fall, no extraordinary acts of devotion on their part are required or to be expected.

As a matter of fact, Trinity Sunday is an excellent time for the conscientious Churchman to take a sort of spiritual inventory of himself, and to make definite plans for his devotional life during the summer. For if he will but pause a moment and reflect, he will readily appreciate that, unless his religion is a twelve-months-of-the-year affair, it is not an integral part of his life, as it ought to be, but only a matter of convention or convenience.

Summer is, indeed, a season of real missionary opportunity for the Churchman—one which, if lived in the spirit of the message of Trinity Sunday, will yield a full measure of benefit to oneself and may well be the means of opening up new spiritual vistas to others with whom one comes into contact.

"Almighty and everlasting God," we pray in the words of the collect for this feast, "who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen."

THAT Thou wouldest keep us stedfast in this faith"—yea, Lord, even though all around us seem to have forsaken it. "That thou wouldest keep us stedfast"—even on hot summer Sundays when the last

thing in the world that we want to do is to go to a stuffy country chapel and listen to a Morning Prayer service badly read by a perspiring lay reader, with hymns indifferently rendered by a mixed and muddled quartet reinforced by the unmelodious wheeze of a superannuated organ. "That thou wouldest keep us stedfast"—when it is easy for us to convince ourselves that God can be worshipped just as well in the Great Outdoors as in His Church. (So He can, but He rarely is by people who pontifically promulgate that pronouncement as they peregrinate peacefully upon the golf course.)

No, it is not easy to keep stedfast in the faith during the summer months, and we shall do well if we mentally add the words "especially during the coming summer" as we recite the Trinity collect. Better yet, if we add that collect to our regular morning prayers, especially while we are on our vacations, we shall find it easier to carry our religion along on the same high level—or rather we shall find that it will carry us along on the same high level—as during the rest of the year; assuming, of course, that we have attained such a level through our Lent, Easter-tide, and Whitsun-tide devotions.

BUT it is not enough to ask God to keep us stedfast in the faith unless we are willing to make some sacrifices in order to achieve this end. Most of us can do this best by adopting a rule of conduct, and sticking to it, with God's help, through thick and thin. It may be (and unless we are past masters of the devotional life it had better be) a very simple rule. A good way to plan it is to build it upon the three cardinal Christian duties of prayer, fasting, and almsgiving.

As to the first, one might resolve not to forget his regular daily prayers, perhaps with the addition of the Trinity collect, regardless of what week-end trips, house parties, train schedules, or irregular hours may make them inconvenient. "Pray without ceasing" is our Lord's injunction, and the true Christian will permit no vacation from that primary spiritual activity any more than from the physical activities of breathing, eating, and sleeping.

What about fasting—shall we "give up" something to eat for the summer, as we do for Lent? Hardly that; the Trinity season is not a penitential one. There is another and more difficult kind of fasting that is es-

pecially appropriate to vacation time—the abstinence from any activities that will keep one away from the Lord's own service in the Lord's own house on the Lord's own day. Church every Sunday—the Holy Eucharist if possible—that is a precept that should permit of no relaxation during the summer. Sunday golf and Sunday picnics and Sunday motor trips are all very well, if they don't keep one from divine worship. Sunday is God's day; it should begin with attendance at the Holy Mysteries. If it is actually impossible (not just inconvenient) to get to church on Sunday, one can always make a spiritual communion. Any good devotional manual will suggest the method, or one can read the Prayer Book service to oneself as a private meditation. If a family or group of Church people find themselves on Sunday isolated from a Catholic church, and without a priest, they can appoint one of their number to lead them in Matins or Evensong.

"But I can't do any of those things," someone says. "I shall be spending July with the Spoffendishes, at their summer home, Roosting-by-the-River. They always serve breakfast in bed at noon on Sundays, and it would upset their whole household if I attempted to get up and go to church."

Fine—that's where the missionary work comes in; quietly, not by word but by deed. Jesus Christ upset the whole world by disturbing it at a time that many people found most inconvenient; why shouldn't you or I upset one household by getting up early and going to church regardless of who likes or dislikes it? God likes it; that ought to be reason enough. It doesn't have to be done belligerently, of course; if one does it quietly and naturally it may cause other people to wonder whether maybe there isn't something to it, after all. And that's real missionary work.

Almsgiving? Oh, yes. Well, that can perhaps take its most practical form if one sends a check to the parish treasurer before going away on a vacation, instead of letting one's pledge get hopelessly in arrears while one is spending every possible cent on oneself and one's family at the mountains or the seashore.

THE confession of a true faith"—as Christians that is our constant aim; "to acknowledge the glory of the eternal Trinity"—as Catholics that is our blessed privilege; "in the power of the Divine Majesty to worship the Unity"—as disciples of our Lord that is our constant duty. Finally, that God will "keep us steadfast in this faith, and evermore defend us from all adversities"—as loyal Churchmen that is ever our petition and our aim.

WE HAVE lately received from a well known scholar of the English Church, the Rev. Dr. C. P. S. Clarke, an inquiry which we are happy to pass on to our readers. Dr. Clarke is writing a centennial history of the Oxford Movement, and is particularly desirous of obtaining pri-

Bishop Hobart's
Tracts

mary material dealing with Bishop Hobart's part in the Catholic revival in America. Dr. Clarke writes:

"We know that Bishop Hobart made a great stir in America with tracts and that he was in England in 1823-24. But I cannot find anywhere in England, neither in the British Museum nor in the Bodleian, a specimen of Hobart's tracts. Do you know if they exist in America? If so, are they in libraries or in private hands? Would it be possible for any of them to be sent here for my inspection—I, of course, giving every guarantee possible that I am a suitable person to be trusted with them? Is there anything more written about him besides *The Early Years* and *The Professional Life of Bishop Hobart*?"

We are sending Dr. Clarke a bibliography of the

better known works by and about Bishop Hobart, but as we believe that some of our readers will be interested in helping him run down some of this source material, which seems not to be available in England, we are also transmitting his appeal to our readers. If any wish to write directly to Dr. Clarke on this subject they may address him in care of his American publishers, Morehouse Publishing Co., Milwaukee, Wis., or directly at his home, the Rectory, Donhead St. Andrew, Shaftesbury, England.

And if any American Churchman is in a position to do so, would it not be a wise move to contribute some of Bishop Hobart's works to one of the leading English libraries, where they will be available to British and continental scholars?

WITH this issue, the Rev. Leonard Hodgson, D.C.L., completes his services to THE LIVING CHURCH FAMILY as literary editor, and the department of Books of the Day appears for the last time under his direction. Dr. Hodgson has accepted an appointment as Canon of Winchester Cathedral, with the task of fostering the studies and intellectual life of

Vale Atque
Ave

the clergy of the diocese, and so is returning to England, whence he came to us six years ago. His work as professor of Christian Apologetics at the General Theological Seminary, as literary editor of THE LIVING CHURCH, and in connection with the Washington Cathedral College of Preachers has won him the friendship and admiration of a wide circle of American friends. He was a familiar figure at Church Congresses and at clerical gatherings in the East, often taking part in current discussions with clarity and wisdom of thought and expression. Dr. Hodgson will be greatly missed by his American friends.

As his successor in the literary editorship, we have appointed the Rev. William H. Dunphy, instructor in Dogmatic and Moral Theology at Nashotah House. Fr. Dunphy is rapidly winning a reputation as one of the most scholarly of the younger generation among the clergy, and we are confident that under his direction the high standard set by Dr. Hodgson and his predecessor, Dr. Gavin, will be maintained. The large circle of competent reviewers who assisted Dr. Hodgson will continue to contribute reviews to this department.

ANSWERS TO CORRESPONDENTS

H. C. U.—(1) St. James' Cathedral, Toronto, the mother church of the city, was for many years both a parish church and a Cathedral. In Archbishop Sweetman's time a new Cathedral was erected, and an act passed creating St. Alban's Cathedral the official Cathedral of the diocese. At the same time, the act specifically authorized the older church, St. James', to retain the title of Cathedral, though actually only a parish church. (2) We suggest that you address this question to the Department of Ecclesiastical Relations, 281 Fourth Avenue, New York City. (3) If the Dean is correctly quoted, he is mistaken.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

THE TRIUNE GOD

Sunday, May 31: Trinity Sunday

READ Deuteronomy 6:4-9.

THIS great feast day, sometimes spoken of as the octave of Pentecost, has long been observed in honor of the blessed Trinity. The Collect is from the Sacramentary of St. Gregory (about 600 A.D.), and the Epistle and Gospel are the same as used in the time of St. Jerome (about 400 A.D.). It makes our worship very real when we remember how many thousands through the centuries have used the same words in connection with the Holy Communion. "The significance of the festival, as the end of the cycle of days by which our blessed Lord and His work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His apostles was a commission to make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Thus the fulness of divine and infinite truth is given to us, and our loving worship is exalted.

Hymn 205

Monday, June 1

READ Revelation 4:1-11.

ISAIAH saw the vision and heard the heavenly anthem of adoration (Isaiah 6), and St. John, eight hundred years later, heard the same, the "Living Creatures," representing the four Gospels; and the twenty-four Elders, representing the books and writers of the Old Testament, joining in the worship. One of the dearest parts of our Prayer Book service of the Holy Communion is the *Ter Sanctus*, in which we join with the angels and all the hosts of Heaven in singing "Holy, Holy, Holy."

Thus our worship is united with the heavenly adoration, and the Church Militant on earth is made one with the Church Triumphant. It is the leaping over, as it were, of the long centuries of struggle and growth that leads us to realize the blessed and eternal love of God and the abundant atonement of Jesus Christ. We need such moments of exaltation, for the human battle is long and fierce. To anticipate the joy which shall finally be ours is to find new courage and strength.

Hymn 207

Tuesday, June 2

READ Romans 11:33-36.

THE blessedness of faith is found in our reliance upon God as supreme and not seeking to comprehend His infinite greatness. "Canst thou by searching find out God," cried Zophar as he argued with Job (Job 11:7), and Job nobly answered the taunt when at the end of a chapter which reads like a poem he declared: "Behold the fear of the Lord, that is wisdom" (Job 28:28). In our search for truth, in our discoveries and inventions and philosophies, the inspiration and comfort are found in the certain knowledge that the Almighty is infinitely beyond all these and that we are only touching the hem of the garment of His glorious power and wisdom. We can study and learn, we can welcome every new ray of light which He reveals in answer to our reverent seeking. But back of all and through all and in all is the Eternal Being who creates and loves and asks for our trust.

Hymn 221

Wednesday, June 3

READ Exodus 3:13, 14; St. John 8:56-58.

THE glory of the Incarnation lies in the mystery that God the Son took upon Himself human flesh and dwelt among men (St. John 1:1-14). It was not man exalting himself, but God revealing Himself though in a cloud of mysterious light. "I cannot understand Jesus Christ, or the reason for His life and death." So cried a man who placed head above heart. And

the answer came quickly from a loving believer: "That to me is the joy and the blessedness of the Faith. The mystery of the Gospel gives the assurance of comfort. I have not seen, but in my need I cry, 'My Lord and My God!'" So St. Paul taught Timothy in that marvelous verse which tells the story of Christ (I Timothy 3:16). Man cannot save himself. He needs God, and God came and gave Himself for man's salvation. It is the revealed truth of the Ever-existing that holds and inspires.

Hymn 253

Thursday, June 4

READ St. Luke 3:21, 22.

THE Bible does not give us a system of theology. Rather does it reveal divine truths which we accept by faith. The truth of the Trinity—"Three sacred Persons and One only God"—is not revealed through reasoning, but through facts. Jesus Christ at His baptism was declared by the Father to be His beloved Son, and the Holy Spirit "descended in bodily shape like a dove." One God, three Persons! Hard to believe? But to be able to grasp with human understanding the nature of God would demand a miracle of man's exaltation or a lowering of the truth of God. So limited is our understanding that we cannot know even ourselves. But there is joy in the very incomprehensible nature of God, and the *Gloria Patri* of our worship, so often sung, becomes a precious form of adoration.

Hymn 525—Part I

Friday, June 5

READ St. Matthew 27:50-54.

THE mystery of the Cross will never be solved in this-world, yet a little child can sing: "He died that we might be forgiven, He died to make us good." Christ Crucified is the power of God and the wisdom of God (I Corinthians 1:24). "This commandment have I received of My Father"; "I and My Father are One"; "The Comforter, whom I will send unto you from the Father"—could any words give a greater assurance of loving power? Could any revelation tell us more clearly of the "Love that will not let us go"? And yet the mystery holds us and binds us and we love to have it so. The supernatural assures us that God loves us. The Holy Spirit declares, in spite of "the freezing reason's colder part," that we are the children of God and that Jesus Christ died for our sins and rose again for our justification (Romans 4:25). Oh, the blessedness of that which is true, yet supernatural, and beyond our understanding!

Hymn 236

Saturday, June 6

READ Revelation 1:10-20.

THE greatness of the Revelation of St. John the Divine lies especially in this, that it is full of that which is beyond human experience. So God has given us music and poetry and the beauty of nature as suggesting something higher and finer than the somber and sometimes shadowed life on earth. Nor was it a dream which St. John experienced on Patmos, but a flashing forth of earth's history in a strange panorama some day to be made clear. So this blessed Trinity season, first with its revelation of God's glorious infinitude and then of the words and works of Jesus Christ, calls us to rise through the Holy Spirit to a contemplation of a new and redeemed world. And the marvel of it is that we are called to share in this redemption by bearing witness in speech and life and faith. The things not seen are the eternal things, and their light shines upon the things seen and transfigures them.

Hymn 512

Dear Lord, I thank Thee for the revelation of Thy greatness. In my littleness I adore Thee, and in my need I look to Thee in trust. Draw me, I pray Thee, nearer to Thyself by the very blessedness of Thine infinite perfection, for Thy holy nature is Love. Amen.

ORIGIN OF THE ARK OF THE COVENANT

BY THE REV. HENRY A. DEXTER

RECTOR, ALL SAINTS' CHURCH, BRIAR CLIFF, N. Y.

WHY did the Israelites carry the tables of the Ten Commandments across the sands of the desert in a boat, when they escaped from the Egyptians, it has been asked. Why did they not use a broad-wheeled oxcart? Can it be shown how Moses came upon the idea afterwards incorporated in the Ark of the Covenant?

Many discoveries in the arts and sciences have not been wholly new creations of genius. They have been only further steps in advance. Creative minds have taken a vehicle already at hand and made it convey a deeper meaning. This is exactly what Moses did. He took a religious symbol already at hand and invested it with a new and profounder truth. Where did Moses find such a symbol?

Moses was brought up in Pharaoh's household and, as such, he had access to the hidden mysteries of their religion. The Holy Bible in Acts 7:22 tells us he was learned in all the wisdom of the Egyptians. Moses grew up in the period of the reorganization of the Empire under Seti I and Rameses II of the nineteenth dynasty. The religion of this time is described by Professor Breasted as follows: "Every temple to a god was designated as the sanctuary of the Pharaoh and bore his name, such as, 'the dwelling of Seti in the house of Amon.' And the Pharaoh was to give himself up to the duties of a universal high priesthood." The Esoteric mysteries of this worship must have been well known to Moses, who spent much of his time with the household of Pharaoh in the temples of Karnak and Luxor.

Seti I deserved the credit of building the great Hypostyle Hall of the temple at Karnak. Amenhotep III, the last great ruler of the Empire, has the temple at Luxor to his credit. The latter began his rule in 1411 B. C. Amenhotep "the Magnificent" reigned about one hundred and eighteen years before Rameses the Great, the contemporary of Moses.

Passing through the Hypostyle Hall of the temple at Luxor, one comes into the series of chambers forming the sanctuary proper. On the surrounding walls of one are bas-reliefs of carved human figures well preserved. They surpass anything to be found anywhere in exhibiting the higher type of personal religion, which was developing in the higher class of the people. A personal relationship was growing up between the worshipper and his god, Amon-Ra.

Moses must have witnessed the celebration of the festival of the New Year at the temple of Karnak at Luxor, when thousands of pilgrims came up the Nile in boats. Disembarking at Luxor, they proceeded along the avenue between the two rows of ram's-head sphinxes, until they came to the propylon, an arch in front of the entrance to the temple area. There, preceded by the choristers and sistrum players and by the priests, the procession moves through the Hypostyle Hall of lofty columns.

ON ARRIVING at the Holy Place, the choir stops and only the priests go on. On arrival at the Holiest of Holies, only the high priest proceeds and enters the Holiest of Holies. This contains the stele or shrine within which is the image of the god, Amon-Ra. The high priest places the image in the sacred boat in an upright position, to show that the god is a living god. Next, he rows it around the sacred lake Merins, followed by a procession of other boats with other priests, the choristers and pilgrims following in the procession of boats. This done, the high priest removes the image from the sacred boat, replacing it in the stele or shrine where it remains until the next New Year's festival.

Prof. Flinders Petrie in his book, *Religious Life in Ancient Egypt*, states "On returning from the procession around the sacred lake, the bark was received with sacrifices and prayers, the Pharaoh himself presented incense and libations; as in the center in front of the shrine was the stand for the Ark, this type of shrine is seen at Assuan Karnak, Denderah, and Luxor."

But let us return to the sacred chamber of the priests at the temple of Luxor. The bas-relief or embossed fresco seen on the wall represents the boat holding the image of the god Amon-Ra. From the bow and stern of the boat two winged

cherubim are bending with overspreading wings representing Muth or Truth.

As the traveler stands there where Moses probably stood, he is forced to exclaim, "There is the idea suggesting the Ark of the Covenant." Renan tells us that, "The Israelites, during their stay in the land of Goshen, probably devised a similar shrine to that of the god Amon-Ra of Luxor. The boat, which was one of the weightiest parts of the Egyptian dwelling of the god, disappeared in the new application. What remained was something that looked like a large chest, with staves or poles fastened to the lower part for the bearers."

Now how did Moses revolutionize this image worship? Tending the flocks of Jethro, who was a priest of the order of Melchizedek, he must have meditated during those forty years upon the Egyptian ceremonial and a revelation came to Moses. God revealed Himself to Moses as the living, self-existent God under the name "I am that I am." And inspired by the Spirit of the Lord, He took out of the sacred ark or boat the image of the god Amon-Ra, and put into it instead the covenant of the Ten Commandments. There remained upon the cover the two cherubim stretching out on high their uplifted wings, so that an elevation in the intervening space would form, as it were, a divine throne or "Mercy seat." The right to dwell between the cherubim of Mercy and Truth, above the Mercy Seat, became the privilege of Jahveh. There Aaron, anointed high priest, representative of the people, came into the covenanted presence of God and met Him in communion; in much the same way as the Lord of Egypt in the solitude of their Holy of Holies communed with the god Amon-Ra; the image of whom was in the repository of the sacred boat. From all this it may be concluded how naturally the idea of the ark of the covenant arose in the mind of Moses. He took the image of the god Amon-Ra out of the sacred boat, and invested that symbol with the profounder meaning of the covenanted Presence of the Invisible God to be worshipped in spirit and in truth. To Moses alone belongs the glory of giving to his people a religion without the use of images. "For," God said to Moses, "My Presence shall go with thee and I will give thee rest."

CONVERSION OF AN INFIDEL

SOME YEARS AGO a gentleman in New York met a young friend of his who had just returned from South America. The young man's father had left him very rich. His money had led him into all sorts of wickedness, and he had become an open and avowed infidel. Now he was a humble, earnest Christian. His friend was delighted to find what a blessed change had taken place in his views and feelings since they had last met, and he asked him what it was that had led to this great change. "I'll tell you gladly," said the young man. "You know I'm very fond of hunting, and while in South America I spent much of my time in that way. One beautiful Sabbath morning I went into the woods in search of game. After a while, feeling weary with roaming about, I sat down on a log to rest. While seated there my attention was drawn to a neighboring tree by the cries of a bird, which was fluttering over her nest, apparently in great distress. On looking round I soon found the cause of this trouble. I saw a venomous snake creeping along towards the tree, with his eye fixed on the bird and her nest. Presently I saw the male bird fly quickly away, as if anxious to get something. In a little while he returned with a twig, covered with leaves, in his mouth. Perching near the nest, he laid the twig very carefully over his mate and her young, entirely covering them, and then taking his place on one of the topmost branches of the tree he awaited the arrival of the enemy. By this time the snake had reached the spot. Twisting himself around the trunk, he climbed up the tree; then gliding along the branch till he came near the nest, he lifted his head as if he were going to dart upon the poor bird. He looked at the nest for a moment, and then, suddenly throwing back his head as if he had been shot, he made his way down the tree as fast as he could and went off. I felt very curious to find out the explanation of this strange conduct on the part of the snake; and so, climbing up the tree, and examining the leaves of the twig, which had been such a shield and defence to that helpless bird, I found that it had been broken off from a bush which is poisonous to the snake, and which it is never known to touch. In a moment the question arose in my mind, *Who taught this bird its only weapon of defence in such an hour of danger?* And quick as thought came the answer, None but God Almighty, that great Being whose very existence I have denied, but in whose pardoning mercy, through Jesus Christ, I now find peace and joy."—*Newton*.

The Doctrine of the Trinity

A Modern Interpretation

By the Rev. Gardiner M. Day

Rector of St. John's Church, Williamstown, Mass.

"O Lord God of Israel, there is no God like Thee in the heaven, nor in the earth. . . . But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee."—From Solomon's prayer, II Chronicles 6.

IN MY conversations with people today, I find that to most of them the doctrine of the Trinity means almost nothing. Those outside the Church usually feel it is a speculative belief having no relation to modern thought, a bit of nonsense inherited from the scholastic age; while those within the Church have pigeon-holed it in the compartment containing those inscrutable mysteries about which it is but futile to think, even less to talk or write. My contention is that this is merely another sign of the superficiality of most religious thinking today. People who think the Trinity is a valueless, speculative belief have not as a rule consumed very much time and mental energy thinking about God.

The doctrine of the Trinity may not be practically valuable in relation to the world of physical objects, but it is of immense practical value in our thinking about God. For this reason it ranks as one of the few great historical doctrines which has held its central place in the continuity of Christian thought down through the centuries. Although one of the first doctrines to be formulated, it has weathered the storms of innumerable controversies and today is held not only by the Catholic and the Eastern Orthodox, but by all the Protestant denominations save one—the Unitarian. Its central place is continually made evident to us. We are baptized, confirmed, married, and laid to rest in the name of the Trinity, and every service of the Church is crowned by that holy symbol. This is not due to any accident, but rather to the fact that the doctrine of the Trinity is the most natural and intellectually satisfying, if not an almost inevitable way of thinking about God.

To understand better the meaning of the doctrine, however, it is essential to bear in mind two facts about all the important doctrines of the Church. The first fact is that all doctrines of worth arise out of experience. We should not think of experience as opposed to dogma, but rather of dogma as the most concise expression of experience. How clearly this is evident in the Old Testament! The Ten Commandments did not arise out of the speculative imagination of a Moses, but out of the experience of Moses and the children of Israel, and of that experience they were the most concise formulation. Moses knew all the dire effects of murder, not only in its objective but also in its subjective aspects, for he himself had been a murderer. The sixth commandment flamed forth from a burning conscience. In like manner the beautiful conception of a God in whom was infinite mercy and forgiveness, which Hosea gave his people, was wrought out of his own sad experience with the unfaithful Gomer. If he, a man, could forgive, surely the God of Israel could do no less.

When a man has a genuine religious experience, he wants to do something about it, and to tell others about it, that they may share it. This desire to share experience has expressed itself not only in gospels and epistles but in every known form of literary expression, from the briefest doctrinal formulation to a lofty hymn like I Corinthians, the thirteenth chapter. For any real appreciation of these expressions, it is necessary to know something of the original experience. We have all sung many times the hymn, "O Love, that wilt not let me go," and felt its quiet beauty. Yet how much more it means to us when we know the experience out of which it grew. How much more real to us is that companionship with Christ, which it expresses, when we know that the author, George Matheson, wrote, not while enjoying the strength of young manhood, but when in middle life he found himself becoming blind. As he felt himself being imprisoned in utter darkness,

so keenly was he aware of the Presence of God that he could sing:

"O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

* * *

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be. Amen."

AS MOST of us, however, are not poets, when we wish to give expression to the convictions arising out of our experience, we naturally turn to prose; and then we write theology. For in the last analysis, theology is not some esoteric subject, like higher mathematics, capable of being understood only by the initiated, but is simply reasoning about God. Every man who holds any convictions about God has some theology, despite the fact that he may not recognize it as such or that it may be very crude theology. Similarly our creeds are not statements of faith which have developed because certain clever individuals enjoyed writing that sort of thing. Our creeds have grown out of the natural and normal experience of the followers of Christ. New expressions of the experience arise with each generation, but the experience remains always the same; and unless one has had some part of that experience he can neither interpret it adequately nor explain it away.

The second fact that must be borne in mind is that doctrines are not formulae but symbols. The deepest experiences of life cannot be put into words. Language fails when one begins to describe the qualitative side of experience. I meet Blank for the first time. I want to tell a friend who has never seen Blank about him. I describe Blank, telling of his physical appearance, his mannerisms, his ideas, and of the nature of his personality. Nevertheless, there is a certain individual quality of Blank's personality which I am totally unable to convey to my friend. This quality my friend cannot know without meeting Blank. Is not this typical of all our experience? And the deeper the experience the more manifestly impossible it is to express it in words. "The wind bloweth where it listeth"—and we cannot know the whence or the whither. If we cannot fathom physical things, surely we cannot expect with our finite minds to apprehend more than the smallest portion of ultimate Reality, or God. Tomorrow's insight into the heart of the eternal may be so entirely dissimilar to our present insight that our finite minds are inadequate to reconcile the apparent contradiction. For this reason philosophy and religion have turned to symbols as the best medium of expression. Every student of Plato knows that the kernel of his master's teaching is not in the declarative prose but in the allegories and parables; as every student of the gospels knows that the heart of Jesus' teaching is in His parables and similes.

Our creeds are excellent illustrations, for not only are they themselves magnificent symbols, but all the phrases are symbols. Each phrase is like a little window through which we may look out upon a different aspect of reality. As when looking through a window at night, we can distinguish but a small number of stars that light the vast expanse, so as we endeavor to apprehend the insights which lie behind the credal phrases at best we can discern but a finite fragment of infinite truth. Studdert-Kennedy in his inimitable way pointed out that the phrases of the creed were not literal statements but rather symbols of certain aspects of reality. In the introduction to his volume on the Apostles' Creed, he wrote:

"There isn't such a thing as an exhaustive statement of final truth. . . . The creeds are no more complete statements of

truth than a soldier's love letter from the front was a complete statement of his love. You know the kind of letter: "My dear Eliza—I hope this finds you in the pink, as it leaves me at present. I hope to come on leave soon. . . . With love and kisses, your affectionate Bill." And then as many crosses as the paper would permit. This is not an expression of reality—it is ridiculous as an expression—but it was to Eliza enormously satisfying as a symbol. She slept on it, lived with it; it was life, and love, and laughter, and sun, moon, and stars, and that is what creeds and dogmas are—ridiculous as expressions, but wonderful as symbols. All dogmas are poetry, and can only be understood and criticized as poetry—as an endeavor to symbolize what cannot be stated."

If you think Studdert-Kennedy exaggerates, endeavor to put the meaning of any of life's deep experiences into a few words or phrases, and you will find yourself no longer handling words but symbols. Try to describe the meaning of a service of Holy Communion in this way, and you will find it utterly impossible. Words fail. Prof. James B. Pratt employs a suggestive illustration for the understanding of the use of symbols. When he looks at the picture of a friend whom he has not seen for some time, while his eyes behold the actual picture before him, his mind's eye sees through the picture to the imaginary and yet more real portrait of his friend as he last saw him. Similarly, when the Christian repeats the creed, he looks through the words to the deeper insights of which they are but reminders and suggestions.

NOW, bearing in mind these two facts, namely, that all doctrines of worth arise out of experience, and that all doctrines are not formulae but symbols of incomprehensible truth, we are prepared to consider the perplexing doctrine of the Trinity. By the doctrine of the Trinity I mean that symbolic statement of our idea of God which distinguishes three aspects or elements in the divine Being—God the Father, God the Son, and God the Holy Ghost; God, the Father, as God the creator; God, the Son, as God manifest in the redeeming spirit of Christ; God, the Holy Ghost, as God indwelling in man through the Holy Spirit.

THE first question naturally is: How did the doctrine arise? While it arose, as we shall see, out of the experience of the disciples, it essentially developed in answer to such eternal questions as: What is God like? How does God manifest Himself? and What is the nature of the divine Personality? Let us consider the experience of the disciples. They were devout Jews who, early taught to believe in the transcendent God of the prophetic tradition, had become convinced of His reality, and had come to think of Him as the Creator and Ruler of the universe. Later as they walked with Jesus, to their own astonishment—for they had expected a far different Messiah—they recognized God in Him. After the resurrection, and again to their own amazement, they found in each other the indwelling spirit which they were convinced came from God. Thus God was manifest to them in three ways: as Creator; in the person of Jesus Christ; and through the Holy Spirit indwelling in the hearts and minds of men.

The expression of the doctrine might have remained so simple and untechnical, had not the new faith been compelled immediately to face the task of expressing itself in terms which would be understood by the great culture of the day—the Greek. The Greeks believed in many gods, who were distinct and separate personalities, while the unique contribution of the Jews to religious thought was their conviction that God was one. Consequently, the problem of the early Christians was to show how there could be one God at the heart of the universe who could at the same time manifest Himself in three different ways. The Greeks believed that God was one indivisible substance or *ousia*, and therefore could not conceive of Him as manifesting Himself in three different forms. The early Church met this intellectual difficulty by choosing a Greek term, *hypostasis*, which means "distinctions in essence." God was one "ousia" in three "hypostases." To express it in another way, God was one Person with three distinct forms or manifestations.

The best analogy I know which suggests an explanation of this idea in ordinary language is this: I know a musician. I know him professionally, while his wife knows him as a husband, and his son as a father. In each of the three relations he may be so extremely different that he seems like an entirely different individual, and yet he is actually the same person.

Unfortunately, when the word "hypostasis" was translated

into Latin, the word *persona* was used. "Persona" was a term borrowed from the theater, meaning "mask," and thus it conveyed to the mind the picture of three theatrical rôles, or masks, behind each of which was the same person or actor. By the time the word came to be translated into English, its meaning approximated that of the modern word "individual" or "personality." By personality was meant a separate self-consciousness. Three persons in the Godhead no longer spelled monotheism but tritheism, and theologians were saddled with the problem of explaining the perplexing contradiction in the conception of three persons who were nevertheless in some mysterious way but one person.

We can attain a clearer understanding of the problem of the Christian theologians of the first centuries if we consider the whole question of the interpretation from our modern point of view. For while the doctrine grew out of ordinary experiences, it was definitely formulated in an attempt to meet an intellectual problem that is just as acute for us today as it was for the early Churchmen, namely, how can we best conceive of the personality of God, or answer the question. What is God like? Many a man today finds it difficult to believe in a personal God. As he contemplates the vast and intricate universe, he finds himself believing that God must be far greater than a person. He inclines to agree with Schleiermacher's remark that to call God a person was to degrade Him. Yet at the same time he feels convinced that there must be in God something which corresponds to what is designated by the word "personal." Being honest, he recognizes that the greatest thing in life is love, and further, that he only knows love when associated with personality. Hence, he concludes that while God must be essentially impersonal, nevertheless, in an equally fundamental way, He must be personal. In a word, God is far greater than any conception conveyed by the words "personal" or "impersonal." He is a super-Person manifesting Himself impersonally and personally, and very probably in other ways yet unknown to man.

The problem was similar for the early Churchmen. They believed that a God who was a mere person was not big enough. God must be a super-Person—one quality with three aspects, or in more usual language, one Person manifesting Himself in at least three ways. The early Churchmen did not explain it. They admitted it was to the finite mind an irreconcilable contradiction, but they accepted it because it was the only conception of God which satisfied the demands of their reason. In the words of G. K. Chesterton, they "accepted the truth and the contradiction along with it."

THE same principle is often used in other fields of thought. For example, physicists have been facing a somewhat similar difficulty in defining light. One theory conceives of light as waves of energy which move through a hypothetical ether, while the other thinks of it in terms of the tons of sunshine annually received by the earth. Each theory explains factors unexplained by the other, and no means has yet been discovered of satisfactorily combining them. As one eminent scientist is reported to have remarked, on Monday, Wednesday, and Friday the physicists employ the undulatory theory, while on Tuesday, Thursday, and Saturday they use the emission theory. In a word, they accept the truth in both theories and the contradictions along with it.

Behind the great diversity of aspects of the universe evident to man, he has always inclined to perceive a unifying factor. This may be only a form of "wishful thinking." The most intellectually satisfying conception of God, nevertheless, has almost always been Trinitarian. It alone seems to do justice to the greatness of God. In Indian religion, Brahma, Vishnu, and Siva are the three great manifestations of the divine Spirit. In Neo-Platonism, The One, the Intelligence, and the World-Soul are the triune manifestation of reality. In ancient Egypt, Osiris, Isis, and Horus composed the divine family. These are but three random examples of the expression of that unity in diversity which has characterized man's thought of the Deity, and characterized it because it seemed to correspond most clearly to his experience and satisfy most fully his reason.

No more remarkable illustration of the fact that a Trinitarian point of view is almost inescapable in man's thinking about God has been given the modern world than when, in 1927, Julian S. Huxley, the distinguished English biologist and writer, published his philosophy of life under the title *Religion Without Revelation*. He frankly states that he is an

agnostic, believing that "we quite assuredly at present know nothing beyond this world and natural experience." He then proceeds to construct a religious philosophy based on those values which he discovers in "natural experience." After Professor Huxley emphatically states his disbelief in a personal God and "another world," one can imagine the reader's astonishment when on the first page of Chapter Two he is told that the doctrine of the Trinity, "in spite of occasional intellectual revolts from its incomprehensibility, has appealed to the European mind for so many centuries that even the most bigoted opponent of Christianity would have to admit that the doctrine satisfies certain human needs and corresponds in some way with reality." The author then gives what might be best described as his own re-interpretation of the ancient doctrine in the light of modern scientific knowledge of the universe. The First Person of the Trinity represents the *mysterium tremendum* of religion, or the "theological name for the outer force and law which surround man whether he like it or not." The Third Person, which he next considers, symbolizes not only all the highest ideals, but also those "winds of the spirit" which appear to come from some extra-personal region to fill the sails of the mind." It represents those forces which surge up from within us, "up-rushing we know not whence to drive us onwards in the service of some ideal." The Second Person symbolizes the "fundamental reality that only through human nature, through personalities with all their limitations . . . is the potential which we have recognized behind the Holy Spirit realized in the world, is the apparently complete discontinuity between matter and spirit bridged over." Finally, stating the doctrine most concisely, he writes:

"As I see it broadly, 'God the Father' is a personification of the forces of non-human nature; 'God the Holy Ghost' represents all ideals; and 'God the Son' personifies human nature at its highest, as actually incarnate in bodies and organized in minds, bridging the gulf between the other two, and between each of them and everyday human life. And the unity of three persons as 'one God' represents the fact that all these aspects of reality are inextricably connected."

What more convincing argument for the value and necessity of the doctrine of the Trinity could be found than this brilliant and unique interpretation by an agnostic biologist! It reminds us again that in the last analysis the doctrine of the Trinity arose because of the attempt of the mind of man to express the infinite greatness of God. In other words, it grew out of man's desire to interpret intellectually what is the breadth and length, the depth and height, of the love of Christ and the fulness of God. Thus the Trinity stands as an eternal symbol of the infinite greatness of God, and it has stood the test of the ages because every man, when he contemplates God, inevitably feels like Solomon when he "kneeling down on his knees before all the congregation of Israel and spread forth his hands towards heaven," and prayed:

"O Lord God of Israel, there is no God like thee in the heaven, nor in the earth. . . . But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee."

Solomon evidently realized, as anyone must who has come to know God through prayer, that no symbol could adequately express the greatness of God which did not suggest a mystery inscrutable—beyond logic, thought, and even imagination.

In conclusion we may well reaffirm with all emphasis the words of Dr. Raymond Calkins that "the final and perhaps the only necessary defense of the Trinitarian formula is to say very simply that nowadays we need all the God there is."

A RICH gentleman's wife died, and not long afterwards their only child, a little boy whom they both dearly loved, followed his mother to the grave. The gentleman never recovered from the shock of this double bereavement. After his death search was made for a will, but none could be found. At the sale of the house furniture an old domestic of the household was present for the purpose of buying a portrait of the little boy which was hanging on one of the walls. The servant had dearly loved the child when alive, and was now eager to secure the picture. It was sold to her where it hung, and on its being taken down the will was found fastened to the back of it, and when read it was discovered that the person who, at the sale of his effects, should purchase the picture of his much-loved son should have all his property. God has said to us that, if we honor and love His Son, He will make us inheritors of His Kingdom.

—Selected.

ST. MARTHA'S IN THE BRONX FOUNDED BY LAYMEN THIRTY YEARS AGO

ST. MARTHA'S Church, Bronx, New York City, the Rev. Albert J. Hambret, Jr., rector, celebrated on May 20th the thirtieth anniversary of its founding by laymen, in 1901, in a room at the rear of a grocery store. As a small part of this celebration, Eugene M. Camp, speaking for a company of old-time layreaders, contributed the following account:

"Immediately following the Spanish War, awakened interest was everywhere apparent in problems of getting things done—goals attained, and not just talked about. There began at this time the progress that resulted in the perfection of the automobile, the wider use of incandescent electric lighting, better ocean transportation, navigation of the air, and a little later the wonderful development of the radio. A handful of New York business men conceived the idea of the development of men of Church pews. They wondered why, if money and machines were to be made because better methods were introduced, men might not also be made if attempts were put forth in earnest. Bishop Potter and the archdeacon of New York proved sympathetic to the possible use of volunteer laymen to study Bronx conditions, and the Bishop offered to license men of character to serve as layreaders, but everywhere doubts were heard about the willingness of busy men to render sustained service.

"Appeal for volunteers was made to the Brotherhood of St. Andrew, and also to men outside of it. The leaders in this attempt to develop men through service, as precept is unable to do, were not Brotherhood men, but the New York Local Assembly responded cordially, to the extent that about a third of the early layreaders engaged in the Bronx belonged to eight Bronx or Manhattan chapters. The fears of the authorities proved groundless. It was found that men in ample numbers, and of the highest personal character, stood ready to serve. Within eight years 83 men gave extended service, always without pay in money or other form.

"Stations in the Bronx that were established wholly by these volunteers, beginning with the door bells, and always without financial help from outside, but solely on the small sums subscribed by the people of each community themselves, were St. Margaret's, St. Simeon's, St. Alban's, the Advocate, Emmanuel, Holy Nativity, Atonement, Holy Spirit, St. Martha's, and the Good Shepherd. All save the Holy Spirit are now strong parishes. The Holy Spirit succeeded under the laymen, but changes in population later caused authorities to close it.

"Further to test their belief that laymen will offer if asked, and that there are better methods for Christian work than then or now are in general use by the Church, some of these 83 layreaders went into Westchester county, into Brooklyn, and one went into a southern city, and there established Church schools. Not only this, but the archdeaconry of New York and of Westchester asked these men to help three other missions, formerly in charge of clergy. The laymen responded and they also are now strong parishes.

"Numbers of new places of Church worship and work founded by these laymen, serving always under Church authority, and the three saved from failure by them, were nineteen, and according to the official reports for 1931 their combined communicants now number 4,875, and their property accumulation in the Bronx alone exceeds \$700,000. Of the 83 layreaders, eighteen entered the Christian ministry. One of the number, now the Rev. Francis A. Sanborn, who began at the Atonement and for years was rector of the Good Shepherd, Bronx, is now president of the New York Churchmen's Association and secretary of the diocese of New York."

WONDERFUL as the foregoing story is in matter of achievement, and that by volunteers, it is the smaller part of the record. The efforts of the New York business men, in the Bronx and similar efforts, were to test out methods by which men within and without the Church may be induced to render service, and thus develop them in spiritual strength as mere precept cannot do, and also to demonstrate methods by which material things may be employed to attain greatest success in their essential service to spiritual things. Here is an advance in education that educators have not yet taken. The Bronx efforts were so successful that prominent men of New York provided money to pay expenses of volunteers who ever since have searched methods for spiritual development of occupants of Church pews. Much has been learned that is of the highest value and, so far as is known, everywhere commended.

Further to work out methods for the development of spiritual forces, the New York men who inaugurated the Bronx work also founded the Church Workers' Summer Conference that for years has met at Wellesley College, and which is now duplicated in the Church by more than seventy such confer-

ences. Helped by others with expenses, some of the men searched the universities of Europe, including Oxford, Cambridge, ancient Leyden in Holland, Berlin, Prague, Rome, and Paris, for methods of education. One evening in Berlin, to representatives of the evangelical churches of all Germany, the story of St. Martha's beginning, and of other Bronx work, was related. Universities in America are studying methods by which undergraduates may be inspired to serve in larger measure than now, when they come to be alumni, and the Bronx lessons in securing volunteers have been asked for by them, and placed in their hands.

Similar lessons of development of personal character, learned in part in the Bronx, are now going into the work of the Boy Scouts of America, the Big Brothers, the Y. M. C. A., the Y. W. C. A., and into some of the largest of boys' clubs of the country. There exists at present next to no literature in Europe or America on the subject of management of material things better to serve spiritual things. The New York men have gained data, in part from experiences in the Bronx, and in part from almost the whole world, for the production of a series of handbooks on the general subject of *Man's Eternal Adventure*, now being asked for by educators both here and abroad.

BISHOP GORE IN TRAVANCORE

Opens the Webber Memorial Building

(By Special Correspondence)

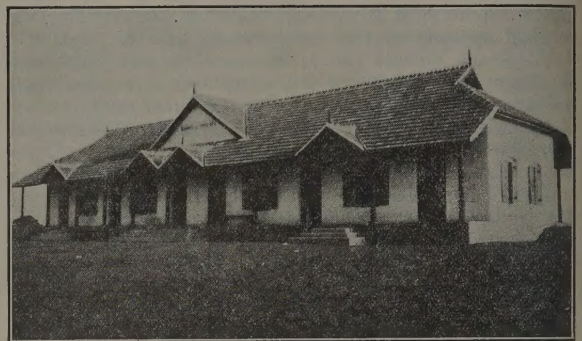
Adur P. O., India, April 3, 1931.

AFTER visiting the various religious houses and other mission centers of the Anglican Church in North India and a brief stay with the Viceroy in Simla, Dr. Gore arrived in Travancore, the Christian part of India, in the first week of March. The visit of the famous English Bishop was most gladly looked forward to by all Christians of Travancore. The chief interest Dr. Gore had in this country was the existence there of the St. Thomas Christians of Malabar. He had been already deputed by Lord Irwin as an assessor in the settlement of a certain dispute between the Syrians and the Patriarch of Antioch. Bishop Gore stayed at Kottayam as a guest of Dr. E. A. L. Moore, the C. M. S. Bishop in Travancore and Cochin. The Bishop's stay here had been a very busy one. He had interviews with the bishops and leaders of the different Christian Churches and a number of speaking engagements.

But by far the most important public function in which he partook was the formal opening of the Archdeacon Webber Memorial building of the Sasthamkotta Residential School. The school and its surroundings were gaily decorated with flags, festoons, and buntings for the occasion. The Bishop and party arrived precisely at 3 P.M. from Kottayam after an automobile ride of fifty miles. His grace, Mar Philaxenos, one of the Syrian bishops, was also present. His Holiness the Catholicos, the head of the Syrian Church, and other bishops could not be present because a Church committee meeting was going on at the same time. After tea the procession started to the new building in the following order: the band, silver cross, colored umbrellas, and flags, school boys, boy scouts, distinguished visitors, clergy, and bishops followed by a large crowd of people. On arriving at the building after walking a distance of two furlongs, Dr. C. T. Eapen, the principal, requested Bishop Gore to have the building opened, which Dr. Gore did with a silver key saying, "In the Name of the Father, and of the Son and of the Holy Ghost, I declare this building formally opened. May God bless all those who teach and are taught in this school. May it tend to the greater glory of God." All the doors were then flung open and people numbering over a thousand, both Christians and non-Christians, hailing from different parts of Travancore, entered the building.

Bishop Gore presided over the public meeting which followed. There were two speeches by leading members of the Christian community, principal's report, and songs composed especially for the occasion. Dr. Gore delivered a felicitous speech in which he described the growth and development of residential schools in England and then compared them with day schools. Mar Philaxenos thanked Bishop Gore, and a junior boy garlanded both the Bishops. Exactly at 5 o'clock the meeting terminated and the Bishop and party left for Kottayam in the midst of hearty and continued cheers.

The institution owes its beginning to the inspiration of the late Archdeacon Webber of Philadelphia who was a friend of India and of all the Orient. It is in memory of this devout servant of Christ that this building is erected. The present building, 100 x 18 feet with 6 feet verandas on both sides, is only the central hall. The two wings at the two ends remain to be finished. The building commands a beautiful view with the lake on the three sides and the green ricefields and cocoa-



ARCHDEACON WEBBER MEMORIAL HALL

This hall, opened by the Rt. Rev. Charles Gore, D.D., on March 7th, is part of the plant of Sasthamkotta Residential School.

nut palms in the background. It is the only residential school for boys in Travancore. Though the school existed only for a short time, its use is widely felt. The school is becoming an agent to turn the paths of several young men in the way of the Lord. It is fortunate to get an Anglican of Bishop Gore's position to open the memorial for an American Churchman. "The memory of the just is blessed." Thanks again to all friends who have made this building possible.

CORPUS CHRISTI

"And I, if I be lifted up from the earth, will draw all men unto Me."

—JOHN XII, 32.

O CHRIST, who through this Bread and Wine
Impart'st to us Thy Life divine,
As Thou art lifted up, may we
By Thy great love be drawn to Thee.

Now, as the Sacred Host is raised,
In heaven, on earth Thy Name be praised;
Lord, as we kneel before Thy Throne,
We pray that Thou wilt know Thine own.

Though Thy dear voice we may not hear,
We still can feel Thy presence near:
And though Thy face we cannot see,
Thou dwell'st in us, and we in Thee.

Give us Thy blessing and Thy peace,
Relief from care, from sin release,
Strength for the burdens of the day,
And food sufficient for the way.

To dear ones, vanished from our sight,
Give rest, and peace, and gladdening light
To shine on them; and grant that we
With them may feast in heaven with Thee.

EDWIN AINGER POWELL.

THE MASTER came one night to the door, and knocked with the iron hand of the law; the door shook and trembled on its hinges; but the man piled every piece of furniture which he could find against the door, for he said, "I will not admit Him." The Master turned away, but by-and-by He returned, and with His own soft hand, using most that part where the nail had penetrated, He knocked again—oh, so softly and tenderly. This time the door did not shake, but, strange to say, it opened, and there, upon his knees, the once unwilling host was found rejoicing to receive his guest. "Come in, come in; Thou hast so knocked that my heart is moved to Thee. I could not think of Thy pierced hand leaving its bloodmark on my door, and of Thy going away houseless, Thy head filled with dew. I yield—Thy love has won my heart." What Moses with the tablets of stone could never do Christ does with His pierced hand.

—Spurgeon.

"There Ought to Be a Law"

Thoughts on Marriage, the Placement of the Clergy, Prohibition, and Kindred Topics

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

NUNNALLY Johnson has an amusing book, with a title reminding us of a phrase dear to women and reformers: *There Ought to Be a Law*. This is the first exclamation on the lips of dear ladies who feel that their privileges have been invaded, their rights infringed, their feelings hurt, or an injustice done to themselves or their friends: "There ought to be a law about that." Reformers react after the same method. In consequence, the statute books are cumbered with numerous laws, many of them not worth the trouble to read, much less the cost of passing and publishing them.

The statute-making disease has now become epidemic in the ecclesiastical realms. As a favorite indoor sport, it is second only to "Bishop Baiting." This latter game is an ingenious one. It amuses the players by giving them opportunity to shout to the bishops that they should be our spiritual leaders; but that if they try to lead they ought to be denounced as autocrats, and there must be a law restricting their powers. Bishops are blamed for parish inefficiency and the type of clergyman sometimes appointed to important congregations, though everybody knows that vestries always elect as they will and consult the bishop only when they want to be rid of the man they have chosen. Bishops are held responsible for lawlessness in the Church, but condemned if they do anything about it. They are charged with incompetence when quotas are not met, and are denounced as lacking in spirituality if money is mentioned. One could go down the list, and rise from the reading of it quite sure that all the ills from which the Church suffers are due to the faults and failures, not of the clergy, much less of the laity, but of our Right Reverend Fathers in God. There is no other office and work about which so many people know so many things, unless it be the position of editor of a small town newspaper or of a Church weekly. "There ought to be a law" curbing the pernicious activity of all bishops who persist in being active, and another law which will force the pace for all who do not come up to the ideals of those of the parish clergy whose own task is done so efficiently as to allow ample leisure for the instruction of other laborers in the vineyard, all and sundry.

JUST at present, however, we are forgetting the bishops for a time and are preparing for General Convention by loading diocesan and parochial waste baskets with a mass of petitions and memorials about many things as to which somebody feels that "there ought to be a law." One diocesan convention makes only a mild suggestion. It would have Canon 44 amended by declaring it to be the duty of the rector or minister in charge of a parish to give letters of transfer not only to communicants but to baptized persons. There seems to be a naïve idea that people who are "near" communicants will thus be retained, or children held firm to the faith of the fathers, and that this can easily be accomplished by adding to the canon a clause which will bring a rush of applicants for transfer letters. Those who are departing from service in a chain store in one city to accept responsible positions in a chain store in some larger city will no longer be lost to the Church, once the law is passed. Of course experience might have taught us that although the canon already provides that communicants "*shall*" be entitled to receive and "*shall secure*" a letter of transfer on removal to another parish the injunction is practically a dead letter. Rarely is the transfer asked for; and when the request is made, many a rector exhausts his elocutionary powers in seeking to persuade the departing member to keep his or her name on the list, "out of affection for this dear old parish," or until a new rector comes, "it is so hard for me to feel that you have really left."

If the canon is amended, perhaps it will be possible, also, to put teeth into Canon 48, which by legal enactment makes it the duty of "all persons within this Church" to "celebrate

and keep the Lord's Day, commonly called Sunday." Indeed, the law says that they "*shall* celebrate and keep it" and do this by "hearing the Word of God read and taught and by other acts of devotion and works of charity, using all godly and sober conversation." What more could be asked? We have the law and we know how beautifully it works.

Then there is the Commission on the Placement of the Clergy. Of course "there ought to be a law about that"; so we are called upon to consider a perfectly constructed piece of legislation, under the provisions of which recommendations of clergy to fill vacant cures shall be made by the Bishop, with the counsel and coöperation of the standing committee or of some special committee elected for the purpose. Perhaps it would work in the tiny, compact diocese of the chairman of the commission. But imagine the operation of the plan in a diocese of larger territory. In Central New York, for example, one county (Onondaga) has a larger population than the entire diocese of this commission's chairman. In the chief city of the county we have had six parochial vacancies within as many months this year. I suppose I have had an average of five conferences with each of the several vestries with regard to the choice of new men for these rectorships and now all the positions are filled. Suppose it had been necessary to call together, from north, south, east, and west, the eight members of the standing committee for these thirty conferences—what an expense account would have accumulated for travel! One may visualize the resulting delays and possible obstructions. And who would have paid the gentlemen of the standing committee for time consumed, inasmuch as diocesan distances make it impossible for some of the members to come to the central city and return the same day? Does anyone really think it would have heightened our success in choosing new rectors?

Moreover, just by making a law about it, would the various parishes be content to accept the advice of a committee any more readily than they accept the advice of a bishop? The truth is, a bishop must by his own fairness and ability make his way into the confidence of the wardens and vestrymen of his diocese, and if he hasn't the personality thus to win such confidence on the part of his laity no law on earth can give him their esteem. Capacity for leadership cannot be conferred upon him by statutory enactment. As for the committee of advice, the assistance rendered in selecting just a few rectors for a few leading parishes would end, probably, in their hurried departure for new work of their own in far distant fields!

NOT content with the report of this commission, another joint commission suggests that "there ought to be a law" to uphold the peace of the family and bring into harmony obstreperous husbands and wives. Whatever else may be said of the tentative proposals in the new canon on marriage, it is enough to stop to consider that most of its requirements will never be met. For example, this proposal to have unhappy married couples lay their troubles before the parish priest, so that he may exercise a ministry of reconciliation. Of course, if he is a true pastor who has won the affection of his people, some couples may come to him anyway. But most of those who are having family ructions will probably be loosely affiliated with the Church and possibly may not even know the rector's name! While even for those who are quietly drifting apart it would probably be necessary to serve them with notice before they would be aware of the privileges conferred upon them by canon. Can anyone visualize a stream of distressed married folk moving toward the rector's study with the steady persistence of a "bread line" on a winter's day? Just to make a law about it will accomplish nothing—exactly as it would be useless to make a law requiring instruction on Christian marriage, etc., by the clergy. They ought to give such instruction, canon or no canon. If it is not given in faithful perfor-

mance of pastoral duty, it will not be given under canonical regulation. Even the clergy will forget that the law is embodied in the canons. And those who need the instruction (being ignorant of their duty under the canon regulating "the due celebration of Sunday") will not be on hand to hear it.

How many things there are about which various people at various times have felt that a canonical enactment would solve all problems! Canon 53, for example. Everybody knows how certain it is that from the moment of its passage "all accounts, having to do with the receipt and expenditure, or investments of money of all Church organizations" have always been "audited at the close of each year by a certified public accountant." We had trouble meeting the traveling expense and professional charges of the man we sent to St. Anthony's, in the village of Debunkville, to audit the accounts of the Ladies' Aid Society, but who was not delighted with his report?

APPARENTLY the truth has never penetrated the minds of modern ecclesiastical statesmen that religious leadership does not spring into being, as Mr. Bryan said young Americans would spring to arms, "over night." The trouble with American youth springing to arms was that they had no arms to spring to; although there might have been, had the Congress appropriated the money to keep the army up to the strength provided for by law. The Congress never did that; it was too busy about "pork barrels" and the erection of tariff walls.

Nor does the Church make any serious efforts to help Christian soldiers to "spring to arms." Creating new departments and commissions doesn't seem to work the overnight miracles.

A gentleman with whom I frequently find myself in robust disagreement held forth at the recent Church Congress on the futility of the National Council, of which such great things had been expected. As chairman of the Evaluation Committee which functioned three or four years ago, I can testify that the work of the organization at 281 Fourth avenue, New York, is done quite as efficiently as the work in our dioceses and in most of our parishes. Of course, there is danger of bureaucracy—we all know it. Of course there is the tendency of each department to become so self-centered as to exaggerate the importance of its own work and fail to coöperate in a unified and coördinated program, with all work given its due proportion of support. Of course the Council may err—some of us on the Evaluation Committee felt that it erred in giving small consideration to our leading principles and recommendations. (The Council, *e.g.*, simply passed over the unanimous recommendation that *The Church at Work* be discontinued.)

Nevertheless, we closed our examination with a feeling of renewed (or increased) confidence in the fidelity and zeal of the workers at "281" and in the field. Some of us felt that "overhead" was too large; some felt that it was impossible, under the accounting, to discover exactly what the "overhead" charges are, just as it was not easy to discover the bonuses paid in Bethlehem Steel! Let all such criticism receive due consideration. But—we found an earnest group of men doing work of an important character under conditions quite distracting and with support none-too-certain. And the criticisms we had to make were criticisms of faults growing out of a system long-continued or out of conditions in some measure beyond the control of the officers of the Council—faults exactly such as each of us knew to exist in his own diocese or his own parish. I say this because I have been one of the sharpest critics of shortcomings everywhere—in parish, diocese, or general work—believing that honest criticism, if honestly accepted, will lead to greater efficiency.

What is the real trouble, then, with "281"? Why, this: that there was a call throughout the Church for leadership, and we answered it by saying, "Go to now, let us set up another organization; let us create a larger piece of machinery; let us elect a Presiding Bishop and several more officers; let us 'make a law' about it and have a National Council. Then we shall have leadership. Of course! We can't help having it, under so beautiful a plan."

In consequence, we have expected of the National Council far more than we have a right to expect, and as a result we are sometimes grievously disappointed. Leadership does not grow save spontaneously. It cannot be created out of new machinery. The provincial system, in all its expensive futility, is also an example of canon law placing wheels within wheels, all merrily running nowhere.

IN THE realm of the State we have blundered after the same fashion; so the mistake of the Church in assuming that by "passing a law" you approach perfection is not to be wondered at. Unfortunately, in the State the blunder of attempting to secure law-made morality is much more tragic. The law-making efforts of the Church may be ridiculous; the law-making zeal of political reformers has helped to bring about serious moral disintegration in America.

Perhaps I may be permitted to explain the way in which the diocese of Central New York and its Bishop have tried to face this situation, especially as the newspapers have carried startling headlines about our action.

I have been scrupulously careful to keep the Church in my diocese from "meddling in politics." In the address delivered at the recent diocesan convention I dealt with present conditions arising out of the prohibition legislation only as a question of morals, divorced from any consideration of prohibition as a proper or improper method of improving the habits of the nation. Judge Davis, of Rome, opposed the mild action I proposed, but the convention voted by 76 to 54 to send my address and recommendations to the secretaries of the House of Bishops and the House of Deputies of General Convention, to be referred in course to the proper committees.

It may be that a referendum would be a futile gesture, but it is worth trying, and it may fairly be said, I suppose, that at any rate the action of the convention shows an aroused sentiment among our Church people as to the tragedy of the present situation. When presidents and deans of universities encourage the Crusader Movement among students and estimate the bootlegging traffic as reaching figures of \$2,850,000,000 a year, it seems to be time that Church people should do something to quicken the public conscience.

It is unfortunate that extremists persist in closing their eyes to this. It is still more unfortunate that those who venture to express doubts as to the wisdom of the constitutional amendment find themselves classified at once as "wets." The men and women with whom I have associated are anxious to end the present era of lawlessness and corruption and are as sincere in their devotion to temperance as any ardent prohibitionist. Certainly I myself could not fairly be classified as a wet, either in my own personal habits or in my political opinions.

Here is the situation as we see it: As the result of long continued effort, the country was induced to start an experiment, which we grant to have been noble in purpose and conception, to end the evils of the liquor business by a constitutional amendment forbidding the manufacture and sale of intoxicating beverages. We were to compel people to be good, under peril of the law.

This experiment has now been in progress for a sufficient period to enable us to observe its failure or success. Opposition to the whole method has grown stronger as the years have passed. Hundreds of thousands of our citizens are opposed, on conscientious grounds, to the whole principle of the prohibition law. Hundreds of thousands of others have reluctantly come to the conclusion that the principle won't work. Everywhere corruption is widespread, violation of the law general, bootlegging crimes serious, whisky rings in control, with political organizations in the counties, quite as generally as in the cities, furnishing an appalling spectacle to those who really care for the honor of the nation and the state.

Reformers never seem to learn the lesson that laws sternly repressing social habits cannot be imposed upon self-governing communities without arousing popular discontent which, in turn, produces not only political revolt but also public tolerance of wholesale graft and other corrupt practices.

It is not enough to declare that drinking is opposed to public morality and should be prevented exactly as the attempt is made to prevent by law murder or other crime. The simple fact is, that large numbers of people do not so regard it. To say, therefore, that if I keep the law, and you keep it, and other good people keep it, there will be no need to discuss prohibition, is absurd beyond words. It is simply talking against the wind. Sincere men and women who are quite willing to yield personal obedience to the law are nevertheless firm in their conviction that the law is an infringement of personal rights which is utterly unwarranted. Still others have rooted conscientious motives in opposing legislation which declares an action to be a crime or misdemeanor although it is not, in

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Your Victim: The Coal Industry

The Other Side of the Picture

By Randolph Bias

Attorney, Williamson, W. Va.

THE May 16th issue of THE LIVING CHURCH contains an article by the Rev. William S. Spofford, editor of the *Witness*, titled "Your Servant: The Miner," which carries charges against the coal mine owners of this state, and in which he tells us he has just spent a couple of days in the Kanawha Valley field near Charleston, and has visited mining camps, which for downright destitution surpass anything he has ever seen. The entire article pictures a situation calculated to move a heart of stone with sympathy for the miner and with wrath at the employers, the mine owners.

Doubtless the Rev. Mr. Spofford found conditions about as depicted by him, but, even so, a two days' visit and inspection of a great industry, even under the guidance and direction of "as fine a group of leaders as I have known" (to employ his own words), is hardly enough to appraise the industry and learn all the facts, or warrant condemnation of all the employers of the miners. Did it occur to Mr. Spofford that possibly the leaders who showed him about showed him the worst possible conditions, and saw to it that he learned nothing of the other side of the picture?

I have spent my lifetime of more than a half century in the state of West Virginia, and thirty-five years in the heart of the coal field, and know, as Mr. Spofford cannot possibly know, both the mine workers and the mine owners, and know that while conditions are far from good for the miners they are equally bad, or even worse, for a vast majority of mine owners. Mr. Spofford's letter does grave injustice to the mine owners. Let us briefly examine what it says.

The opening sentence alludes to decent people as buying coal at higher prices. Who gets the higher prices? Certainly not the mine owners; and if anyone anywhere is paying higher prices now for bituminous coal than the lowest price ever before paid someone other than the producer is getting the advanced price, either the transportation company, the jobber, or retail dealer. Undeniably it does not reach the mine owners. To my certain knowledge millions of tons of coal produced in this state within the past twelve months have been sold by the producer at less than one dollar the ton, much of it as low as fifty cents the ton, and the average yield to the mine owner for the more than one hundred million tons produced in this state the last twelve months has been less than one dollar and fifty cents the ton. This will perhaps sound incredible to consumers in New York, Boston, Chicago, Milwaukee, and elsewhere, who pay ten to fifteen dollars the ton for coal; but, nevertheless, it is the tragic truth, as is known to all here interested in the industry, whether as producer or miner.

And what is true of the coal mines in West Virginia is likewise true in the other states producing bituminous coal. The great industry in which is invested billions of dollars and in which is employed approximately a half million men, with perhaps two million dependents, is bankrupted and prostrated. More than half the men who five years ago were engaged in producing coal, have been ruined, many of them bankrupted, and hundreds of millions of dollars' worth of property (mines and their equipment) has been sold at a small fraction of its cost (I would estimate it at less than ten per cent of original cost) to pay debts. It is my honest opinion that half the mines now operating in this state are insolvent and if the creditors of the owners (the banks, jobbers, wholesalers, and supply men) demanded payment they, too, would be sold out. All this because there is no market for the coal still produced, and the production now is far less than a few years ago, and the price at which the coal is sold by the producer is so low the industry not only does not prosper but is surely and gradually being ruined. Coal must be sold as produced. It cannot be stored and kept at the mine without prohibitive cost. Hence, it must be loaded directly into railway cars and unless promptly shipped and unloaded the demurrage charge added to freight is ruinous to the producer.

Many of the mines which operate do so at a loss, but they continue to produce coal, chiefly for three reasons: First, to give employment to the miners that they and their families may have food, clothing, and shelter; second, to minimize the loss of the mine owner, for it costs monthly great sums of money to close down a mine, and if one stays closed for several months perhaps half its former value is lost; and, third, to stave off bankruptcy and in the hope that business conditions will improve and a market be found for coal at a price which will permit the mine owner to give the miner steady employment, higher wages, and turn a deficit into a reasonable profit.

Fifty cents more paid for a ton of coal means only five per cent increase to the man who pays ten dollars a ton for his coal. But fifty cents more on the ton to the man who produces the coal and sells it at a dollar the ton means an increase of fifty per cent to him and measures the difference between bankruptcy and prosperity and enables him to employ steadily his distressed miners at good wages.

THE miners do have a hard time. Employment is not regular and wages are low. That is all too true; and consequently there is distress and in some instances actual suffering. But the cases of hunger or destitution are few and to my knowledge ninety-nine per cent of the mine owners exhaust every effort to prevent suffering and destitution, even to the extent of operating their mines at heavy loss, rather than throw the miners out of employment. And here it is proper to say more than half the cost of producing coal is the labor cost—the money paid the mine workers.

If Mr. Spofford wants effectually and practically to help the mine workers, let him evolve some plan which will increase by 50 cents the ton the yield for coal to the mine owner. That will remove and prevent all distress and destitution among the mine workers and their families.

The men who own the coal mines are ordinary, every-day, human beings, whose concern for their employees is constant and a hundred-fold more helpful than can be Mr. Spofford's. If there is injustice or unfair practice, as suggested by him, it is rare and infrequent, and certainly not average or usual. Contrary to what his letter indicates, few mine workers work by the day, and in all cases known to me when they do so, eight hours constitute a day; and if the men can make overtime they get more pay. Nearly all of them are paid by the hour, or by the ton of coal mined and loaded.

Apparently Mr. Spofford wholly misunderstands what he calls "scrip." Scrip, as such, is forbidden by our statute. What I suspect he means is this: The mine workers are paid twice each month, and paid regularly. Meanwhile, the pay-roll account daily shows the earning of each man; and a memorandum (what apparently Mr. Spofford calls scrip), if requested by the worker, is given him at the close of his day's work, which he or his family can turn in at the company store for food or merchandise, and usually can use at independent stores (not owned by the mine owner) for the same purpose, and even at the picture show, as Mr. Spofford's letter indicates. Apparently this picture show operator was profiteering or did not want merchandise for his tickets of admission; but why blame the mine owner for that? In other words, the worker by this method anticipates pay-day by obtaining a writing which permits him to get his pay (in merchandise, not cash) daily.

And, as an analysis of Mr. Spofford's specific cases shows, at least one of his men (the man who owed four dollars to the company at the end of two weeks) was allowed to obtain from the company merchandise in excess of his earnings. Such cases now and for years have been frequent and hundreds of men are in debt to their employers because the mine owner knowing the needs of the employees and their families permit them to overdraw. Does Mr. Spofford know of other industries that regularly and generally so indulge their employees?

He refers to the one dollar each half month paid for a doctor and sixty-five cents for the hospital. He then mentions Mr. Odell with eight children. It is well known that the physicians who do coal mine work are ordinarily of the best in the profession and the hospitals are modern and complete. Does Mr. Spofford know of men elsewhere who with a family of eight or ten can for a whole year have assured them all needed medical care for twenty-four dollars, and all needed hospitalization for fifteen dollars?

The miners deserve and have our deepest sympathy, but let us not be unfair or unjust to those who employ them.

Reference is made to several men and what they drew—seventy cents, one dollar and ninety-five cents, four dollars and ninety cents, and so on. Of course he means that this is the amount of money these men drew at the end of the half month, but it tells us nothing of what they had drawn for the half month before pay-day. Presumably they and their families in addition to house rent, fuel, lights, medical attention, hospitalization, and the like, had had food and clothing from the company store in anticipation of pay-day. The small cash balances they drew indicates one of two things—either that they were earning little or were living well and saving nothing. Only in the case of Mr. Basham did he tell us what the earning was, and this only \$19.80 for two weeks which of course is not half enough properly to support a family. This figure to me indicates one of two things; that there was little work for Basham to do (no orders for coal), or that he was not industrious and not working when he could.

THE letter also paints a horrible picture of housing conditions. I am wondering what camp or camps Mr. Spofford visited. Most of the coal camps I know (not all of them) have running water and at least ordinary plumbing in the houses occupied by the miners, and always, I believe, safe drinking water. (Our state laws require this.) There are three-room houses in most of the camps just as there are four- five- and six-room houses, and larger, and to my knowledge they compare favorably in construction and convenience with like size houses elsewhere, even in New York. Observe the rent is six dollars the month. Is that excessive? I am told much more is paid for three rooms by the industrial workers in New York, and that frequently the housing conditions there are worse than in our coal camps.

The agreement, called by Mr. Spofford "yellow dog contract," to vacate the company owned house on five days' notice is not so harsh or unfair as to shock one. The houses are owned by the mine owner. They are for the sole occupancy of the mine workers who are required to pay a low rent for them. The miners may live in them or in houses they own or rent from another. If the miner ceases to work at the mine, whether he voluntarily quits or is "fired" (again quoting Mr. Spofford) the mine owner wants the house that another mine worker may occupy it. Then why not a contract requiring him promptly to move out? If Mr. Spofford's cook, chauffeur, or gardener, if he has such employees, or any other employee of his, occupied a house or quarters of Mr. Spofford, built or maintained solely for such occupancy, should leave his employment (or be fired) would not Mr. Spofford want the house or quarters for the successor of the one who quit? And should there be anything reprehensible in contracting that the employee "would yield peaceable possession in five days after getting notice." Let us be fair in our criticism.

There are two sides to this question and there always is where employer and employee (or capital and labor, if you please) are concerned, and the entire problem cannot be solved by conclusions based on a two days' study of them.

By all means sympathize with and help in any possible way the coal miners; but, by the same token, do not condemn without knowledge of the facts the men who employ the miners and most of whom, at least, exert every effort to employ and pay and treat well their employees.

MR. SPOFFORD in an address at the Church Congress held at Cincinnati the week ending May 9th, made in substance the same charges contained in his letter in THE LIVING CHURCH and we are told implied, if he did not actually charge, the Episcopal Church in the diocese of West Virginia was recreant to its duty in not curing the conditions and correcting the evils he says exist in this state. His statements made in Cincinnati were considered by the council of the Church held

at Clarksburg on May 14th and 15th, and many of the men there who discussed the matter freely expressed the belief he spoke without knowledge of the facts and did our people a grave injustice, and without basis therefore held the Church up to reproach.

The council took very definite action on the matter, as will be seen by the resolutions adopted which were as follows:

"WHEREAS, statements are repeatedly made outside the State, in the press and elsewhere, that much of the distress in this state is due to unfair practices and to a lack of the proper humanitarian views on the part of some employers; and,

"WHEREAS, it is claimed many of these statements are unfounded in fact and that at least much of the distress now experienced by our people is due to world-wide economic conditions, to the prostration of the coal industry and to the natural aftermath of the drought of 1930; and that the making and repetition of these statements do injustice to, and tend to bring reproach upon our church and all the people of West Virginia; and,

"WHEREAS, whatever the cause of it, such distress as any of our people experience should be alleviated, lessened and prevented so far as possible; and the Protestant Episcopal Church of the diocese of West Virginia recognizing its responsibility in the premises and desiring to know the truth, to suppress and refute the false, to discover and expose injustice, if any there be, and in His name to discharge its duty;

"THEREFORE, BE IT RESOLVED: That the Bishop and Bishop-Coadjutor and the Board of Christian Social Service of this diocese be, and they hereby are authorized and directed forthwith to make such study and survey of conditions in each county in this state where it is charged such unfair practices obtain or preventable distress exists as will disclose the truth; and that so soon as they complete such study and survey they publish their findings in the Church publications; and,

"RESOLVED: That, pending the completion of such survey, we ask the people everywhere, and especially those of our communion, withhold judgment and comment, which if now formed and expressed may be based upon inadequate knowledge or misinformation; and,

"RESOLVED: That there is hereby appropriated from the funds of the diocese such sum not in excess of \$1,000, as in the joint judgment of the Bishop and Bishop Coadjutor and the Chairman of the Board is necessary and proper to defray the actual expense of making such survey."

If Mr. Spofford will but have confidence in the work to be done by this agency of our Church in West Virginia and await a report of its findings he will have better and more dependable information than he can possibly have now. Meanwhile, will not he add his efforts to the continuous efforts of those engaged in the industry to devise or discover some means which will improve market conditions of coal and allow those engaged in producing it to sell their coal at a profit rather than a loss, and likewise enable these producers steadily to employ the miners at good wages?

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fact, regarded as sinful and immoral by great masses of their fellow citizens. In addition to these groups there are others in great numbers who realize that any attempt to regulate personal habits by law is bound to fail where there is a conviction on the part of large masses of the population that these personal habits are in no way morally wrong. They know that law must be the expression of the reasoned beliefs of a decided majority of the people, and that any law which has not behind it such reasoned belief lacks sufficient compulsion to permit any reasonable enforcement.

What was our mistake? The usual one of declaring that "there ought to be a law," making the law and then waiting for the millennium. Here, then, is what we really need, as to temperance, as to marriage, in the conduct of the Church's business, in all things: We need to be realists willing to face facts. Still more do we need to see that dependence on law is often a weak substitute for courageous and continuous moral activity.

"There ought to be a law" providing that in the case of any person proposing a new law a writ *de lunatico inquirendo* should be granted at once to any interested applicant.

DURING AN earthquake, a few years since, the inhabitants of a small village were generally very much alarmed, but they were at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said, "Mother, are you not afraid?" "No," said the good woman; "I rejoice to know that I have a God that can shake the world."

—Selected.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"THE PROPOSED MARRIAGE CANON"

To the Editor of The Living Church:

IT SEEMS STRANGE that in your editorial [L. C., May 23d] on "The Proposed Marriage Canon" and in all the letters, but one, which you have published criticizing this proposed canon, no notice is taken of its worst feature. Section, Paragraph [i], 9, gives as cause for the annulment of marriage, "Previous marriage, unless the other spouse has died or the previous marriage has been declared null, or a divorce has been granted by a civil court." No doubt death terminates the marriage relation, and many will agree that an annulment *ab initio* pronounced by an ecclesiastical court for causes 1, 2, 3, 4, 5, 6, 7, and perhaps 8, makes possible the marriage of both parties to the annulled marriage, because, in the eyes of the Church, no marriage ever existed. But the Church has never, except under certain limitations in the present canon, recognized "divorce granted by a civil court" as a cause for annulment. As Fr. Williamson points out in his letter published in the issue of May 6th of THE LIVING CHURCH, allowing this cause to stand, "we accept the divorce decrees of Reno, Mexico, and Paris as of more authority than the New Testament statements of our Lord and His apostles. Then we set up fourscore standards of divorce and re-marriage in the American Church." By an error, typographical or otherwise, Fr. Williamson's letter does not plainly call attention to this fact. The citations should be Section V, Paragraph [i], 9, and Section VII.

In your editorial you say of Section V, "it provides nothing new in canon law." It provides something entirely new in the phrase commented on above. The writer would like to be told where "the existence of venereal disease" is mentioned in canon law. It does not appear in *Corpus Juris Canonici*, nor in any English or American canon, and never has so appeared, and certainly not as a cause for annulment of a marriage. It is objectionable because it would present serious if not insuperable difficulties to ecclesiastical courts or to bishops (one hopes not to the latter), and would encourage collusion. Any venereal disease, by proper medical treatment, becomes inactive or latent in a very short time after it is contracted and so not communicable. Examination may reveal that a subject has had the disease, but how long before the examination is not determinable. Any recognized authority on urology will tell you this. So that, even if the application for annulment is made within a few days of the marriage, counting the necessary time for convening the court and the issuance of the order for examination, nothing could be proved. Should it be claimed that the applicant for annulment had contracted the disease from the other spouse, and the medical examination show that both have the disease in an active stage, it would be impossible to prove which party contracted it first.

(Rev.) WILLIAM H. A. HALL.

Glendale, N. Y.

To the Editor of The Living Church:

MANY YEARS AGO I became an American by choice and not by birth. As I grow older I like America more and more but I also become more conscious of an essential feature of the American mind. It has a touch of the naïve.

This is evidenced in the American belief in the efficacy of laws in the most law-breaking country in the world.

The proposed "divorce canon" is American enough from that point of view. Were it accepted it would just be one bramble more in the jungle which we all trample down with elephantine indifference.

Let us be candid if we can. In a land where drunkenness thrives with prohibition, can we expect the voice of a part of a weak denomination to carry much weight?

As an American by choice I prefer for any one dear to me a country like America where marriage is not considered a sacrament (whatever the last editorial [May 23d] of THE LIVING CHURCH may claim) to my own, a Latin country, where for nineteen centuries marriage has been a sacrament, and the keeping of a mistress almost a normal thing. Knowing some history also, I remember that Boccaccio and Rabelais were not Protestant heretics, and that medieval Europe was like the canals of Venice, romantic and odoriferous. I prefer sewers.

We do not need the proposed canon, either in its proposed form or with THE LIVING CHURCH amendment. If a new canon passes and if we have to accept it in the Church, nevertheless we may think "*E pur si muove.*" America will take care of itself and keep on breaking laws, canons, and rubrics.

By the way, may I ask if this Church of ours ever abolished the biblical and age-long Catholic teaching against lending money on interest? If not, what about the Church Pension Fund endowments which apparently are not in real estate but in stocks and bonds? I believe in capitalism myself but I realized that when I invested in bonds some of the Church money I was trampling over canon law.

(Rev.) JOHN A. MAYNARD.

New York City.

THE ASSOCIATION FOR PROMOTING RETREATS

To the Editor of The Living Church:

BETWEEN the New Year and Easter of this year, the Rev. Gilbert S. Shaw, one of the organizing secretaries of the Association for Promoting Retreats, visited America to spread the knowledge of the retreat movement among our American friends. From all accounts that have reached London, his visit was abundantly blessed and our American friends will have abiding memories of his deeply spiritual personality and also will take fresh courage in spreading in the Episcopal Church the practice and habit of making an annual retreat by the faithful clergy and laity as the best means of deepening the spiritual life in this mechanical and perpetually hurrying age.

May I therefore appeal to any of the readers of THE LIVING CHURCH who have been helped and inspired by Father Shaw's message to send a trifle, however small, to me to assist the Association to keep going? The providing of the salaries of the two organizing secretaries is no easy task, and the running of three houses, which must inevitably be done at a loss, is a great strain on our resources, so much so that we have recently moved into less expensive offices and have decided to close the most costly of our houses, St. George's Retreat House in North London, deeply to our regret. Nevertheless, we are maintaining our other house, St. Ursula's at Chiswick, as well as the A. P. R. Conference House in Eccleston square. Recently our chairman, Canon Long of St. Aidan's, Birmingham, has sent out an urgent appeal for more support. Besides maintaining the houses and supplying two organizing secretaries who go up and down England (and occasionally to America!) making the movement known, the A. P. R. publishes valuable literature, some of it written by Fr. Shaw, and also edits a quarterly magazine, *The Vision*, which can be obtained from the office of the Association at the modest price of forty cents postpaid for a year.

A very cordial welcome awaits any American priest or layman who cares to visit the A. P. R. Conference House at 36 Eccleston square, S. W. 1. (only five minutes from Victoria railroad station and the Grosvenor Hotel), where retreat literature of all sorts may be inspected, as well as the Bede Library, one of the best theological libraries in London.

Any gifts should be made payable to the Association for Promoting Retreats and sent to me at the offices of the Association, 539 Abbey House, Victoria street, London, S. W. 1, England.

C. H. PALMER,

Formerly European Correspondent of THE LIVING CHURCH, and Honorary Treasurer of the Association for Promoting Retreats.

CORRECTION OR PUNISHMENT

To the Editor of The Living Church:

IN 1908 I bought a copy of Bright and Medd's Latin version of the English Book of Common Prayer. I note that they render "punishment of wickedness and vice" by the words "*quo scelera et nequitia corrigantur.*" Whether Bright and Medd deliberately softened the English original rather than write "*vindicentur*" or "*punitantur*," or found this phrase in some early Latin service book used in England I have no means of ascertaining.

T. T. CHAVE.

Boise, Idaho.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

A SURVEY OF NATIONAL TRENDS IN BIOLOGY. By Edward J. v. K. Menge, Ph.D., Sc.D. Bruce Publishing Co., pp. xii, 156.

THE author is director of the department of animal biology in Marquette University and the book consists of lectures delivered by him in several educational centers of South America. An excellent general view of biology in different countries was obtained by condensing and coordinating answers to a questionnaire sent by the author to the heads of departments of biology in every university of the world outside the United States as well as to about twenty within this country. Thus a really representative view of what is being thought and done by biological workers throughout the world results. One interesting fact brought to light is that biology, instead of being the detached, theoretical science it is often made to appear, follows very closely the lines of national interest, showing strongly the subjective element now so generally recognized by all thinkers. Important biological theories are discussed as viewed by leading workers and the bewildering complexity of biological lines of interest is reduced to a comprehensive view. The book will be of real interest and value to those who want to know something of the important developments being carried out in biology. It is not technical in language and yet gives an authentic picture of what biologists themselves think of their work. There is a splendid and lengthy bibliography. The index of biologists mentioned would furnish one with a list of practically all important workers in this field throughout the world.

HARRIS T. HALL.

ANCIENT LIFE IN THE AMERICAN SOUTHWEST. By Edgar L. Hewett, D.Soc., LL.D. (The Bobbs-Merrill Co., Indianapolis: Price \$5.00.) Dr. Hewett, the distinguished director of the School of American Research of the Archeological Institute of America, wrote this book in response to the urgent request of the publisher: a request for a "new book on the American Southwest, different from those already published." There is no question about the "difference." Dr. Hewett combines in his book vast and detailed knowledge of his subject with romantic and enthusiastic love for the Southwest. Archeological scholars will welcome the book as a permanent contribution to the subject; and boys will enjoy reading it—with a little skipping. The illustrations are documents in themselves. We could wish that the picture of the Pine Tree Dance, by the Hopi artist, Fred Kabotie, were in the book, instead of on the perishable "jacket."

E. McC.

SIXTEEN THEOLOGIANs are included in Dr. Frederick D. Kershner's *Pioneers of Christian Thought* (Bobbs-Merrill, \$3.00). Some of these, like Philo, Origen, and Marcion, are little more than names to most of us, but there are also St. Paul, Luther, Calvin, and the big men of nineteenth century Germany, Ritschl being the last. This is a really brilliant book, learned without being arid, and full of ironic humor which never descends to facetiousness. Dr. Kershner has no difficulty in being as interesting when discussing theological systems as when casting a bright light upon the characters of their founders. His standpoint is what he calls "fair-minded Protestantism," but no Catholic will be hurt by reading the book, except perhaps a certain type of devout but closed mind. There will be a sufficient number of shocks for this person, especially in certain estimates of some of the great figures dealt with. Dr. Kershner is not by any means the first to condemn St. Bernard and to admire Abelard, but there are other debatable points, for example his prophecy about the future of *Aquinas Ethicus* and his whole article on St. Augustine. It is interesting to compare Papini's new life of the great doctor with this latter. Papini is a Latin and orthodox and moreover professes a personal devotion to his subject,

yet the impression left is quite as unpleasant as it is here. The "neurotic and masochistic African" is thoroughly repellent to the modern temper. Erasmus, on the contrary, as Dr. Kershner sees him, is wholly admirable: Erasmus, who tried to check Luther, could not bring himself to violent partisanship, and had no desire to help in "the construction of a church built upon the morbid and gloomy tenets of the Bishop of Hippo."

Several readings would not exhaust this fascinating book. In going through it again its excellent historical judgment seems more evident. It is well indexed, so the meaning of any one of a dozen heresies may be looked up at a moment's notice.

H. M.

ST. MARY'S CONVENT, Peekskill, N. Y., has recently issued a collection of several articles, entitled "Mount St. Gabriel Series, No. 1, Historical Papers." Most of the papers deal with the life of Mother Harriet, the foundress of the Community of St. Mary. Unquestionably she was one of the most noteworthy women in the life of the American Church. How well she planned and built is shown by the widespread work and influence of the Sisterhood today. These sketches of her life are also valuable in setting forth the purpose and ideals of the Religious life.

Another little book of interest in the history of the Church is *St. Matthew's Cathedral, Laramie, Wyoming*, by Dr. Edward Hagan Hall. It is not only a description of the fabric and memorials of the Cathedral, but is a record of the work of the Church in Wyoming, and of the various institutions of that missionary district. It is attractively gotten up with illustrations and maps.

A. S. L.

TO THE SERIES of "Illuminated Manuscripts of the Middle Ages," issued by the Department of Art and Archeology of Princeton University, has been added *The Stuttgart Psalter* (Princeton University Press, \$20). The main part of this publication is a facsimile of the original work. To this the editor, Dr. Ernest T. De Wald, has added a commentary, giving the Latin text printed in modern type, the English translation, and a full description of the illustrations. These illustrations are the chief feature of the Psalter, and are rich both in quantity and in imaginative quality. To study them with the help of Dr. De Wald's *Commentary* is a wonderful way of entering into the mind of medieval piety. A second volume is promised, to deal with "the iconography of the scenes represented in the manuscript, its provenance and date, and its position in the development of the Psalter illustration in the Middle Ages."

In *Mary Baker Eddy* (Macmillan, \$5.00), Dr. Lyman P. Powell has given a sympathetic and appreciative study of the founder of Christian Science. The book is a good antidote for some of the violent attacks that have been made on Mrs. Eddy, but as a biography it is distinctly disappointing. A biography implies a clear and vivid picture of the person about whom it is written, and also some critical estimate of the person and her work. Though Dr. Powell writes with his customary ease and charm, the figure of Mrs. Eddy remains dim and vague in the background. That dominant force which gained so many adherents to Christian Science is hardly dealt with at all, and all we read of is of a quiet woman writing and uttering rather vague platitudes. Then we should rightly expect some kind of critical estimate, but there is little more than what seems to be rather lavish praise for Mrs. Eddy's spiritual insight. In spite of the fact that this book purports to be an official life of Mrs. Eddy, the real biography of the founder of Christian Science is yet to be written.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D.**,
Litt.D.
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Literary Editor, **Rev. LEONARD HODGSON, D.D.**
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OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

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THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; and The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



MAY

30. Ember Day.
31. Trinity Sunday.

JUNE

1. Monday.
7. First Sunday after Trinity.
11. Thursday. St. Barnabas.
14. Second Sunday after Trinity.
21. Third Sunday after Trinity.
24. Wednesday. Nativity St. John Baptist.
28. Fourth Sunday after Trinity.
30. Monday. St. Peter.
30. Tuesday.

CALENDAR OF COMING EVENTS

JUNE

1. Summer Conference of West Texas, Kerrville, Tex.
14. National Conference on Social Work, Minneapolis, Minn.
21. Peninsula Summer Conference of dioceses of Delaware and Easton at Ocean City, Md. Convocations of Wyoming.
22. Conference for Church Work, Wellesley, Mass. Concord Conference, St. Paul's School, Concord, N. H.
29. Blue Mountain Conference, Hood College, Frederick, Md. School for Rural Clergy, Madison, Wis. Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

1. Brotherhood of St. Barnabas, North East, Pa.
2. St. Mark's, Buffalo, N. Y.
3. All Saints', Dorchester, Mass.
4. St. John's, Pleasantville, N. Y.
5. St. James', Watkins Glen, N. Y.
6. St. Peter's Memorial, Geneva, N. Y.

APPOINTMENTS ACCEPTED

ABELLARD, Rev. JEAN DÉRICHÉ, formerly priest-in-charge of Church of the Resurrection, Gros Morne, Haiti; to be curate at Holy Trinity Cathedral, Port au Prince, Haiti. New address, Port au Prince, Haiti.

ADOLPHE, Rev. LÉOBRUN DORIVAL, formerly priest-in-charge of St. Michael's Mission, St. Louis du Nord, Haiti; to be priest-in-charge of Church of the Resurrection, Gros Morne, Haiti. Address, Gros Morne.

BIGLER, Rev. CLEON E., formerly priest-in-charge of All Saints' Church, Western Springs, Ill. (C.); to be rector of Church of the Redeemer, Elgin, Ill. (C.)

BRAMHALL, Rev. A. L., formerly rector of St. Luke's Church, Wenatchee, Wash. (Spok.); to be rector of St. Andrew's Church, Algonac, Mich. June 15th.

BROOKS, Rev. JOHN H., formerly superintendent of Sodeke District, Cape Palmas, Liberia, W. Africa; to be vicar of St. Cyprian's Mission, Pictini Cess, Liberia. Address, Cape Palmas, Liberia.

BURKE, Rev. B. NORMAN, rector of St. Peter's Church, Sycamore, Ill. (C.); to be rector of St. Luke's Church, Dixon, Ill. (C.) June 15th.

CLAIR, Rev. JOSEPH R., formerly rector of All Saints' Church, Williamsport, Pa. (Har.); to be rector of St. Mark's Church, Syracuse, N. Y. (C.N.Y.) Address, St. Mark's Square and West Genesee St., Syracuse.

CROMEY, Rev. E. WARREN, formerly priest-in-charge of St. Lydia's Mission, Brooklyn, L. I., N. Y.; to be rector of St. Michael's Church, Brooklyn, L. I., N. Y. Address, 219 High St., Brooklyn.

HECK, Rev. LEWIS O., formerly priest-in-charge of St. Matthias' Chapel, Baltimore; to be rector of Church of the Messiah, Baltimore. Address, 2904 White Ave., Baltimore. July 1st.

JONES, Rev. EDOUARD CHARLES, formerly priest-in-charge of Church of St. Sauveur, Aux Cayes, Haiti; to be missionary on Gonave Island, Haiti. Address, Port au Prince, Haiti.

JUSTE, Rev. FELIX DORLEANS, formerly curate at Holy Trinity Cathedral, Port au Prince, Haiti; to be priest-in-charge of Church of St. Sauveur, Aux Cayes, Haiti. New address, Aux Cayes, Haiti.

LINDGREN, Rev. EDWARD MOORE, formerly priest-in-charge of St. Andrew's Mission, Dallas, and St. Mary's Mission, Hillsboro, Tex. (Dal.); has become priest-in-charge of Holy Trinity Church, Raton, New Mexico. Address, Rio Grande and Third, Raton.

LOCKE, Rev. PHILIP D., formerly missionary at Holy Trinity Church, Ponce, P. R.; has become rector of Church of St. John the Baptist, San Juan, P. R. Address, Box 3753, Santurce.

ROHR, Rev. RALPH J., formerly assistant at All Saints' Church, Omaha, Neb.; has become rector of St. Martin's Church, Omaha, Neb.

SKINNER, Rev. EDWARD L., formerly priest-in-charge of St. Paul's Church, Mayville, N. Y. (W.N.Y.); to be priest-in-charge of St. Paul's Church, Marysville; St. Mark's, Blue Rapids; and Trinity, Irving, Kans. Address, 1207 Elm St., Marysville, Kans.

WILSON, Rev. ANTHONY D., formerly rector of Church of the Epiphany, Cavalla, Liberia, W. Africa; to be superintendent of Sodeke District, Cape Palmas, Liberia. W. Africa. Address, Cape Palmas, Liberia.

WILSON, Rev. HENRY B., formerly vicar of St. Cyprian's Mission, Pictini Cess, Liberia; to be rector of Church of the Epiphany, Cavalla, Liberia, W. Africa. Address, Cape Palmas, Liberia.

RESIGNATION

GILBERTSON, Rev. ALBERT N., as rector of All Saints' Church, Pontiac, R. I., on account of ill health. New address, North Grafton, Mass.

NEW ADDRESSES

PARSONS, Rev. JOHN H., retired, formerly 1673 Farwell Ave., Chicago; 1026 Greenleaf St., Evanston, Ill.

TIFFANY, Rev. EDGAR LOUIS, rector of Church of the Transfiguration, Buffalo, formerly 29 Colton Drive; 118 Covington Rd., Buffalo.

ORDINATIONS

DEACONS

SPRINGFIELD—The Bishop of Springfield, the Rt. Rev. J. Chanler White, D.D., ordained as deacon on Tuesday, May 19th, in Christ Church, Springfield, **ALFRED OLIVER FRANCE**. He was assisted by the Rev. Jerry Wallace, rector of Christ Church, and the Ven. T. G. C. McCalla, general missionary, who preached the sermon.

Mr. France has been working in the southern end of the diocese for the last year and will continue his work of deacon under the supervision of Mr. McCalla.

VERMONT—**EMMETT PARKER PAGE** was ordained deacon in Trinity Church, Rutland, by the Rt. Rev. S. B. Booth, D.D., Bishop of Vermont, April 7, 1931. The candidate was presented by the Rev. Morgan Ashley, who also preached. He is to take over missionary work in the diocese.

PRIEST

MARQUETTE—On Ascension Day, May 14th, the Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette, advanced the Rev. **EDWIN A. BATCHELDER** to the priesthood in St. John's Church, Negaunee. The candidate was presented by the Rev. C. L. Attridge of Houghton and the sermon was preached by the Rev. B. Stewart Bert of Nashotah. The Rev. George S. Walton of Menominee was master of ceremonies.

The Rev. Mr. Batchelder will continue his work as rector of St. John's Church, Negaunee.

DIED

JOURDAN—Trinity Church, Branford, Conn., has lost by death **HENRY F. JOURDAN**, vestryman and warden for forty-five years.

MERRIAM—Suddenly, in an automobile accident, May 16, 1931, in Waterbury, Conn., **EVERET BROOKS MERRIAM**, aged 26 years, only son of Florence Smith Merriam and the late Clarence Messer Merriam.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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ALL SAINTS' CHURCH, PONTIAC, SEEKS to fill position of assistant minister with young unmarried deacon or priest, well qualified to direct Church school, young people's activities, and the work of a parochial mission. Address, Rev. B. G. BURR, 167 West Pike St., Pontiac, Mich.

POSITIONS WANTED

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EXPERIENCED CATHOLIC PRIEST, UN-married, without ties, consecrated, faithful pastor, good preacher, wants any live Catholic work anywhere, vacation, summer or fall supply; or better, permanent. Address, Box E-576, care THE LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, 38, SEEKS CHANGE. Best pastoral references. Business experience. Box G-575, LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, WANTS CHANGE of parish for satisfactory reasons. Would consider temporary appointment. Address C-530, in care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, WANTS PARISH OR curacy. Permanent or temporary. Good pastor and preacher. References. Address, M-500, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, RELIABLE AND ABLE, WANTS summer supply work accessible to New York City. Reply, G-544, care of LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST WISHES SUMMER WORK. Will take daily or Sunday services. Apply, M-577, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED ORGANIST-CHOIRMASTER, bookkeeper wishes position in church which desires music of greatest possible beauty. Churchman. Recitalist. Excellent references. Graduate, Oberlin Conservatory. Student La Salle Extension University. Address, Box G-533, THE LIVING CHURCH, Milwaukee, Wis.

OPPORTUNITY WANTED: YOUNG WOMAN, teacher of Science, university degree, and pre-medical requirements, wishes opportunity to continue medical course while under adequate salary or would accept a philanthropical offer or loan with prospect of repayment. Excellent references. Address, Box L-534, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF ABILITY, with highest credentials desires change. L. S-586, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES location, beginning September 1st. Reply, Box E-578, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF UNUSUAL ability and long experience desires position, or will substitute for summer months. Highly successful trainer and director, boy and mixed choirs. Finest recommendations. Communications invited. Address: CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

ORGANIST—HIGH CLASS ORGANIST and choir director desires change. Highest credentials. Protestant. Address, B-541, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, EXPERIENCED, Churchman, holding responsible winter position, wishes supply work July, August. Will go anywhere. Box A-573, THE LIVING CHURCH, Milwaukee, Wis.

WANTED: BY GRADUATE AND REGISTERED nurse with varied experience, position in boys or girls' school. Reply, Box K-572, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS ORGANIST AND choirmaster. Director of choral societies. Also teacher of organ. Vocal. American and European testimonials. Apply, H-528, LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN (TEACHER) desires to help in church, mission, or school work during summer. Living and small stipend. Address, J-584, LIVING CHURCH, Milwaukee, Wis.

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CHURCH EMBROIDERIES, ALTAR HANG-ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

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PRIESTS' HOSTS—PEOPLE'S PLAIN and stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

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IRISH LINEN FOR YOUR CHURCH. Mary Fawcett Linens are known and used in nearly every diocese. Finest qualities; many exclusive importations. Wide Birdseye for purificators now in stock. Lengths cut to order. Send for samples now. MARY FAWCETT CO., Box 146, Plainfield, N. J.

APPEALS

CLERGYMAN in good standing, 60 years old, thirty-five years' active ministry most successful work. Testimonials from bishops. Victim of unusual circumstances. Going blind. Needs help to carry himself and sister over period of two years total disability. Commendation from late Presiding Bishop. Appeals to philanthropists. Thorough investigation invited. Address, T-585, care of THE LIVING CHURCH, Milwaukee, Wis.

IN ORDER TO DEVELOP A BETTER AP-preciation of Church music and Church services among the colored people in a population of 47,000, St. Augustine's Church, Savannah, Ga., would appreciate a good pipe organ. Communicate with ARCHDEACON BROWN, 814 W. Broad St., Savannah, Ga.

NEW MISSION IN GROWING SUBURB OF large middle western city is trying to raise \$8,500 to erect a suitable church building. So far about \$4,000 has been secured but adverse business conditions make it exceptionally difficult to complete the fund locally. If the funds can be raised to build the church this summer, an unusually favorable building price can be secured and advantage can be taken of opportunities for beginning Church school work in September. Are you interested in helping with this worthy project? Full details may be obtained from Box M-580, THE LIVING CHURCH, Milwaukee, Wis.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

UNIQUE! PRACTICAL! LINENWHITE Blueing Paddles bring organization \$8.00 clear profit on each \$10 order. Pay in 30 days. Delivery free. Mention organization and church. Sample postpaid. 10 cts. Write, ADA PRODUCTS COMPANY, Buffalo, N. Y.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

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BEAVER CREEK RANCH, A CAMP FOR boys. 240 acres of pine and aspen forest, in heart of Rockies, 80 miles from Denver. Riding, trout fishing, sports, etc. Best food. Men of wide experience in charge. Term of ten weeks, \$185.00 covers everything. Part time rates. Send for catalog. The Rev. E. J. PIPES, Golden, Colo.

CAMP KOSAJ—ELEVENTH YEAR, JULY 18th to August 30th, 1931. A camp for Church boys. Located on Friends Lake, Warren County, N. Y. Limited number. Five boys to a counselor. Tutoring if desired. Resident chaplain. Supervised athletics and sports. Booklet on request. K.S.S.J., Box 327, Malone, N. Y.

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TO LET FURNISHED, COBOURG, ON-tario, July 1st to September 15th, comfortable house. Eleven rooms, two bathrooms. Prettily situated, near lake, park, church. Good verandah and lawn. \$500 for season. Write Rev. PIERRE DE LOM, Cobourg, Ontario.

HEALTH RESORT

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HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RETREATS

A DELYNROOD, SOUTH BYFIELD, MASS. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 20th to 22d. Conductor, the Rev. Truman Hemlinway. Application should be made to Miss H. S. DUDLEY, 45 Leighton Rd., Wellesley, Mass.


RETREAT FOR CLERGY AND CANDI-dates at Holy Cross Monastery. West Park, N. Y., from Monday night, June 8th, to Friday morning, June 12th. Conductor, Fr. Huntington, O.H.C. Please address GUESTMASTER.

WEEK-END RETREAT FOR LAYMEN AT Holy Cross Monastery, West Park, N. Y., over July 4th. Address, GUESTMASTER.

INFORMATION BUREAU

and

BUYER'S SERVICE



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224

THE REV. NEAL DODD, Rector

Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454

REV. K. A. VIALI, S.S.J.E., Rector

Sundays: 8, 9:30, 11 A.M., 8 P.M.

Daily 7, 7:30, Tues. Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions.

" 11:00 A.M. Solemn Mass and Sermon.

" 8:00 P.M. Solemn Evensong, Sermon.

Daily Mass 7:00 A.M., also Thursday, 9:30.

Fridays, Evensong and Intercession at 8:00.

Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPE, Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M.,

and Benediction 7:30 P.M. Week Day Mass,

7:00 A.M.

Confession: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector

Sundays: Holy Communion, 7:30 and 8:15

A.M.; Young People's Mass, 9 A.M.; Church

school, 9:30 A.M.; Matins, 10 A.M.; High

Mass and Sermon, 10:30 A.M.; Solemn Even-

ing and Sermon, 7:30 P.M.

Week-days: Matins, 7:15 A.M.; Mass, 7:30

A.M.; Evensong, 5 P.M. Thursdays and Holy

Days additional Mass, 9:30 A.M. Confessions:

Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;

3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sundays: Masses, 7:30 and 9:30 A.M.; High

Mass and Sermon, 11 A.M. Sermon and Bene-

diction, 7:30 P.M.

Week-days: Masses, 7 and 8 A.M. Thursdays

and Holy Days, 9:30 A.M., also.

Confessions: Saturdays from 3 to 5 and 7

to 9 P.M.

New York

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway

REV. A. APPLETON PACKARD, JR., Rector

Sundays: Low Mass, 7:30 A.M.

Church school, 9:30 A.M.

Solemn Mass and Sermon, 10:30 A.M.

Vespers and Benediction, 4:00 P.M.

Week-days: Daily Mass, 7:00 A.M.

Friday Mass: 9:00 A.M.

Confessions: Saturdays 4 to 5, 7 to 8 P.M.

Telephone: Kingston 1265.

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street

Sunday: The Holy Communion, 8:00 A.M.;

Children's Service, 9:30 A.M.; Morning Prayer,

Holy Communion, and Sermon, 11:00 A.M.;

Evening Prayer, 4:00 P.M. Week-days (in

chapel): The Holy Communion, 7:30 A.M.;

Morning Prayer, 10:00 A.M.; Evening Prayer

(choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., LL.D., Rector

Sundays: 8, 10, 11 A.M.; 4 P.M.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sundays: Low Masses, 7:30, 8:15, 9:00.

High Mass and Sermon, 10:45.

Vespers, Benediction and Sermon, 4:00.

Week-day Masses, 7:00, 8:00, 9:30.

CHURCH SERVICES—Continued

New York

Holy Cross Church, New York

Avenue C between 3d and 4th Streets

Sunday Masses: 8:00 and 10:00 A.M.

Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"

REV. RANDOLPH RAY, D.D., Rector

Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)

11:00 A.M. Missa Cantata and Sermon.

4:00 P.M. Vespers and Adoration.

Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

Sunday: Low Mass at 7 and 8.

High Mass, for Children, at 9:15.

Solemn Mass and Sermon at 11.

Solemn Vespers and Sermon at 8.

Daily: Mass at 7, 8, and 9:30.

Friday: Sermon and Benediction at 8.

Confessions: Friday, 3-5; 7-8. Saturday,

11-12; 3-5; 7-9.

Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

SUNDAYS:

Mass for Communions, 8:00 and 9:00.

Solemn High Mass and Sermon, 11:00.

Evensong and Sermon, 4:00.

DAILY:

Low Mass, 7:00 and 7:45.

Matins, 9:00.

Holy Days and Thursdays, 9:30.

Intercessions, 12:30.

Evensong, 5:00.

CONFESSIONS:

Saturdays: 4:00 to 5:00, and 8:00 to 9:00.

TELEPHONE:

Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall Street

VERY REV. ARCHIB DRAKE, Dean

Sunday Masses: 7:30, 9:30, 11:00.

Week-day Masses: 7:00 A.M.

Second Mass: Thursdays, 9:30.

Confessions: Saturday 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church, The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals, 11:00 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

A. S. Barnes & Co. 67 West 44th St., New York City.

Safety Education. By Isabelle Stevenson, executive secretary, Education Division National Safety Council. \$1.00.

Bobbs-Merrill Co. 18 University Square, Indianapolis, Ind.

Fifty Years of Party Warfare, 1789-1837. By William O. Lynch. \$5.00.

Columbia University Press. 2960 Broadway, New York City.

In Lumine Tuo. By Raymond C. Knox, chaplain Columbia University. \$2.00.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American Agents.

The Church Organ. An Introduction to the Study of Modern Organ-building. By the Rev. Noel A. Bonavia-Hunt, M.A., Pembroke College, Oxford. \$1.80.

Rev. K. Van Rensselaer Gibson. 179 No. Broadway, Yonkers, N. Y.

The Master's Secret of Power. Being Modern Studies in the Secret Principles underlying the Gospel Miracles of Healing, in the Light of Advanced Scientific and Psychological Thought, Supplemented with Exercises and Affirmations for Practical Application. By the Rev. Van Rensselaer Gibson, A.B. (Columbia), lecturer, poet, pastor, radio counselor, and prophet of the New Order; author of *The Faith That Overcomes the World* (Macmillan), etc. (Limited edition) Volume 1. \$2.00 (discount in quantities).

Harper & Bros. 49 East 33rd St., New York City.

Financing the Consumer. By Evans Clark, Director. The Twentieth Century Fund. \$3.50.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

The Oblates' One Hundred and One Years. By Grace H. Sherwood. \$2.50.

The World and the New Testament. By T. R. Glover. \$2.00.

The Macmillan Co. 60 Fifth Ave., New York City.

The Concert of Europe. By R. B. Mowat, professor of History in the University of Bristol, formerly Fellow and tutor of Corpus Christi College, Oxford. \$5.00.

G. P. Putnam's Sons. 2 West 45th St., New York City.

Men, Women, and Conflict. By George A. Bartlett, Judge of Reno Court. An intimate study of love, marriage, and divorce. \$3.00.

World Service Agencies. Methodist Episcopal Church. 740 Rush St., Chicago, Ill.

Annuity Agreements, Their Promotion and Management. Edited by Orrin W. Auman for the Committee on Annuities of the World Service Commission of the Methodist Episcopal Church.

BULLETIN

The General Theological Seminary. Chelsea Square, New York City.

Commencement, May, 1931. Vol. XVII. Number 2.

Conventions and Convocations

BETHLEHEM

Archdeacon Walter to Represent Field Department for Third Time

SCRANTON, PA.—Diocesan Facts and Hopes was the subject of the sermon of the Rt. Rev. Frank W. Sterrett, D.D., LL.D., at the sixtieth session of the annual convention, held in St. Luke's Church, Scranton, May 18th to 20th, the Rev. Robert P. Kreidler, rector.

The Churchmen's dinner in the Hotel Casey gave impetus to the rest of the sessions. The Hon. C. H. Tuttle of New York was guest speaker.

Tuesday, May 19th, the Rev. Malcolm E. Peabody of Chestnut Hill held a helpful conference on Worship in the Church School. The Rev. W. H. Littebrandt of St. Stephen's Church, Wilkes-Barre, told how the Church school raised its large offering during Lent, year after year. This year it amounted to almost \$1600. The Rev. B. H. Crewe of Christ Church, Forest City, who is specializing in teacher training work, held a conference on how to organize a class and to hold it.

Dr. William S. Keller of Cincinnati, Ohio, held a two hour conference in the afternoon, describing his now famous school for candidates for the ministry from the various seminaries during the summer months.

The convention proper met for worship and to hear the Bishop's address in the evening. Immediately after this service the Convention met in the parish house to effect its organization, appoint committees, and make such nominations as were necessary. All the former officers were re-elected.

The following are deputies to General Convention: *Clerical*, the Rev. F. A. MacMillen, D.D., Reading; the Rev. F. L. Flinchbaugh, D.D., Wilkes-Barre; the Rev. Robert P. Kreidler, Scranton; the Rev. Howard W. Diller, D.D., Pottsville. *Lay*, Messrs. Henry W. Kingsbury, Scranton; R. Park Hutchinson, Bethlehem; Harold D. Deemer, Wilkes-Barre; Rodney A. Mercur, Esq., Towanda.

Alternates: *Clerical*, the Very Rev. D. Wilmot Gateson, Bethlehem; Dean Robert F. Kline, Wilkes-Barre; Dean E. G. N. Holmes, Bethlehem; the Rev. J. Lawrence Ware, Scranton. *Lay*, Messrs. Ira G. Ross, Mauch Chunk; Dr. L. M. Thompson, Montrose; Col. C. J. Smith, Allentown; Leonard Peckitt, Catsaqua.

For the third time the Ven. Harvey P. Walter was elected by the convention to attend the General Convention in the interests of the field department of which he is chairman.

CONNECTICUT

Bishop Acheson Asks for Coadjutor

HARTFORD, CONN.—Owing to the recent illness of the Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut, the Rev. Dr. J. Chauncey Linsley, chairman of the standing committee, and the Rev. Dr. George T. Linsley, secretary of that body, assisted the Bishop acting in turn as chairman of the diocesan convention held at Christ Church Cathedral on Tuesday and Wednesday, May 19th and 20th.

The routine business of Tuesday afternoon following the Bishop's annual address and that of Bishop Brewster was disposed of in record time. In the evening

the annual banquet under the auspices of the Church Club of the diocese was held in the Hotel Bond. Speakers were the Hon. Wilbert L. Cross, Governor of Connecticut, and the Rev. Dr. Arthur M. Sherman of China. The Rev. Russell Hubbard of Vermillion, S. D., was called on by Bishop Acheson to speak of his work in the mid-west. Mr. Hubbard, who formerly was assistant to Dr. John N. Lewis in Waterbury, Conn., gladly responded with the result that \$15,000 was guaranteed by the diocese to add to the \$20,000 already on hand at Vermillion to complete the payment on a new church in that town.

At the business session Wednesday morning with a unanimous vote the petition of Bishop Acheson for a coadjutor was granted, the election to be held on or about September 10th. A resolution was adopted later that the election be held not later than June 30th, if possible—which is unlikely. The proposed canon on divorce was not introduced on the recommendation of the Bishop in his address. A report on the Placement of the Clergy was received but a motion for its adoption was all too quickly tabled following a few remarks made by the Hon. Schuyler Merritt. Deaconess Phelps was granted the privilege of speaking in behalf of the pension of infirm or aged deaconesses. Mrs. Weaver was granted a like privilege in behalf of the Girls' Friendly Society.

Bishop Brewster requested that the retiring allowance of \$5,000 granted him be withdrawn but the convention voted otherwise unanimously.

Diocesan officers and committees were generally re-elected.

Deputies to General Convention were elected as follows:

Clerical, the Rev. Dr. F. H. Sill, O.H.C., Kent; the Rev. Dr. F. S. Budlong, Greenwich; the Rev. Dr. John F. Plumb, Hartford; and the Rev. Frank S. Morehouse, Shelton. *Lay*, Messrs. Frank T. Arms, New London; Frederick W. Kilbourne, Meriden; Burton Mansfield, LL.D., New Haven; and Harry W. Reynolds, West Hartford.

Alternates: *Clerical*, the Rev. T. S. Cline, D.D., Watertown; the Rev. S. Sutcliffe, New Britain; the Very Rev. S. R. Colladay, D.D., Hartford; and the Rev. J. E. Brown, Norwich. *Lay*, Messrs. A. T. McCook, Hartford; Isaac D. Russell, New Britain; Harry A. L. Hall, West Haven; G. Clifford Foote, New Haven.

FOND DU LAC

Bishop Weller Issues Collect for Guidance During Business Depression

FOND DU LAC—Business depression, the advance work program, and the new constitution and canons were the chief items of interest at the fifty-seventh annual council of the diocese of Fond du Lac, meeting Tuesday, May 19th, in St. Paul's Cathedral. The council opened with solemn High Mass and corporate Communion of the clerical and lay delegates. The Rt. Rev. R. H. Weller, D.D., Bishop of the diocese, was celebrant, with the Ven. Mager McMurray of Green Bay deacon, and the Rev. William Elwell of Sheboygan sub-deacon. The Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor, assisted, and the Rev. Harold M. Keyes of Chilton was master of ceremonies.

Bishop Weller in his annual address described the Lambeth Conference and

called attention to the need and duty of giving help to those in want by reason of the business depression and taking measures to prevent its recurrence. He issued a Collect for Guidance during business depression and directed that it be used at all services after the Collect for the Day. Bishop Sturtevant in his address urged the early completion of the diocesan advance work project, now only about twenty per cent covered, and spoke on diocesan conditions. The Rev. B. H. Reinheimer, executive secretary of the national Field Department, spoke to the council and to an informal men's smoker held the night before under the auspices of the Men's Club of the Cathedral on the advance work program and the need to rally the man-power of the Church behind the work of the Church.

The report of the commission on revision of the constitution and canons, presented by the Rev. W. F. Hood of Manitowoc, chairman, was accepted with minor changes. The new canons provide for a placement committee "to advise with the Bishop and with wardens and vestrymen in the filling of vacant cures," and Bishop Weller appointed the Rev. A. Gordon Fowkes of Neenah-Menasha, and Isaac P. Witter of Wisconsin Rapids. The recently published report of the national Commission on Placement was not discussed and no instructions regarding it were given to the Deputies to General Convention.

The secretary, chancellor, and treasurer of the diocese and standing committee were elected. Other elections resulted as follows:

Deputies to General Convention: *Clerical*, the Rev. L. D. Hopkins, Big Suamico; the Rev. A. Gordon Fowkes, Neenah; the Ven. William C. Way, Wausau; the Rev. A. Parker Curtis, Sheboygan. *Lay*, Isaac P. Witter, Wisconsin Rapids; Hamilton Roddis, Marshfield; L. A. Pradt, Wausau; E. O. Brown, Rhineland.

Alternates: *Clerical*, the Very Rev. E. W. Averill, Fond du Lac; the Ven. R. S. M. F. McMurray, Green Bay; the Rev. H. W. Blackman, Algoma; the Rev. R. W. Mason, Rhineland. *Lay*, C. M. Welch, Waupun; George Zimmer, Marshfield; Ralph W. Smith, Green Bay; F. W. Radford, Oshkosh.

LONG ISLAND

Special Committee Appointed for Study of Placement and Promotion of Clergy

GARDEN CITY, L. I.—Expressing the opinion that no legislation that would weaken the present law of the Church on marriage was likely to be passed by the General Convention, the Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, added impetus to the sixty-fourth annual convention of the diocese of Long Island, meeting at the Cathedral of the Incarnation at Garden City, Tuesday and Wednesday, May 19th and 20th.

At the opening service the Bishop celebrated Holy Communion and preached. Immediately after the service the convention organized for business. St. Elizabeth's Church, Floral Park, recently incorporated as a parish under the Rev. Charles Pittman as rector, was admitted to union with the convention. The Bishop named the usual committees, with but few changes in their personnel. In his address the Bishop declared that no unauthorized publication should affect the

use of the Book of Common Prayer, and that no such publication was recognized in this diocese.

The new constitution, which had its first approval last year, was again approved, so that it is now effective. Amendments, however, were at once offered, and adopted, to be ineffective until ratified next year. These amendments affect the form of expression only, and make no change of substance. Several amendments of canons and rules of orders were adopted, mostly to clarify the evident intention to centralize administration in the diocesan council.

A resolution to use certain accumulated assets to reduce the assessment upon parishes for diocesan expense was defeated, after the treasurer had explained the source of these assets and the necessity of preserving them intact. A resolution to memorialize General Convention as to the function of the custodian of the Book of Common Prayer in relation to the publication of extracts from the Prayer Book was carried. A special committee of three clergymen and two laymen was authorized for the study of the placement and promotion of the clergy in this diocese, to report to the next convention. A resolution to felicitate Bishop Stires upon his birthday, the second day of the convention, was unanimously adopted by a rising vote.

As members of the standing committee, the Rev. F. M. Townley, D.D., and George Hewlett were reelected to succeed themselves, and Clinton D. Burdick was elected to the unexpired term of the Hon. Townsend Scudder, resigned.

As deputy to the provincial synod, the Rev. John E. Gerstenberg was elected in the place of the Ven. Wm. Holden, D.D.; the other deputies were reelected.

Deputies to General Convention: *Clerical*, the Ven. R. F. Duffield, Garden City; the Rev. J. Howard Melish, D.D., and the Rev. Wallace J. Gardner, D.D., Brooklyn; the Very Rev. G. Paul T. Sargent, Garden City. *Lay*, R. F. Barnes, Brooklyn; Frank Gulden; W. M. Baldwin, and Origen S. Seymour, both of New York.

Alternates: *Clerical*, the Rev. J. Clarence Jones, D.D., the Rev. Robert Rogers, D.D., of Brooklyn; the Rev. Charles A. Brown, Bay-side; the Rev. William R. Watson, Bay Shore. *Lay*, W. S. Hubbard, the Hon. Charles H. Fuller, the Hon. Charles G. F. Wable, and Lewis W. Francis, all of Brooklyn.

NEBRASKA

Miss Margaret L. Knight Reelected for Twelfth Term as Diocesan Secretary

OMAHA—That instruction of the young on the sanctity of marriage would avert many tragedies was the theme of the address by the Rt. Rev. Ernest V. Shayler, D.D., Bishop of the diocese at the sixty-fourth annual council, meeting in Trinity Cathedral, Omaha, May 20th.

The Bishop of Utah, the Rt. Rev. Arthur W. Moulton, D.D., was the special speaker at the pre-council dinner at the Hotel Fontenelle on Tuesday night, and also preached the sermon for the Woman's Auxiliary. Other guest speakers were: The Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, preached the council sermon and spoke at the missionary mass meeting Wednesday night; the Rev. B. H. Rheinheimer, executive secretary of the National Field Department, who delivered three addresses; the Rev. W. L. Wanner of Alaska, who addressed the Woman's Auxiliary and the council; and the Rev. R. H. Thornton, late of Cuba, who delivered two addresses.

Bishop Shayler's address, emphasized the sanctity of marriage and the necessity for instruction of the young on the divine nature of the sacrament. He strongly urged that the clergy provide a course of study for all members of their parishes

in adolescent years stressing in that course "the divine nature of the sacrament, the sacredness of the human body, the eternal character of married life, and the God-given privilege in acting for the Almighty in bringing children into the world."

Wednesday night there was an enthusiastic missionary mass meeting which brought a large congregation to the Cathedral to hear inspiring addresses by the Rev. R. H. Thornton, Bishop Schmuck, and the Rev. B. H. Rheinheimer.

The council voted against the proposed provision for the Placement of Clergy, but acted favorably upon other matters submitted to it which are to be brought before General Convention.

The diocesan budget was referred to a special council which is to be held at some suitable time before the every member canvass.

Nebraska has the distinction of having the only woman in the American Church to serve as diocesan secretary. Miss Margaret Lee Knight was unanimously reelected for the twelfth successive time.

Deputies to General Convention: *Clerical*, the Rev. William A. Mulligan, Beatrice; the Very Rev. Stephen E. McGinley, the Rev. D. J. Gallagher, and the Rev. Luther J. Gramly, Omaha. *Lay*, Judge Robin Reed, Lincoln; Walter T. Page, Eugene McAuliffe, and Dr. F. O. Beck, Omaha.

Alternates: *Clerical*, the Rev. William J. Woon, and the Rev. L. W. McMillin, Lincoln; the Rev. Ernest J. Secker and the Rev. George St. George Tyner, Omaha. *Lay*, John S. Hedlund, Omaha; A. R. Edmiston, Lincoln; Henry C. Moeller and William Cosh, Omaha.

RHODE ISLAND

Decision on Marriage and Divorce Canon Left to General Convention

PROVIDENCE, R. I.—General Convention was memorialized in favor of the proposed new general Canon 20 for the Placement of Clergy, with a slight amendment; the proposed new Canon 43, dealing with marriage and divorce was left to the General Convention without recommendation; a resolution to join the diocese of Chicago in memorializing the General Convention to provide a pension system for deaconesses was passed, but a resolution to join in supporting a canon to ordain them was defeated; the Young People's Fellowship was authorized to obtain a campsite at an expense of not more than \$5,000 and, for the first time in its history, the clerical and lay deputies and alternates to the General Convention were elected upon the first ballot. These were among the chief acts of the 141st annual session of the Rhode Island diocesan convention held on Tuesday, May 19th, in the Cathedral of St. John.

The annual address delivered by the Most Rev. James DeWolf Perry, D.D., S.T.D., Bishop of Rhode Island and Presiding Bishop of the Church, assumed at least equal importance with the business transacted in the judgment of the delegates, for he spoke both as Diocesan and as Primate.

The convention petitioned the general assembly that the charter of the Cathedral corporation be amended to increase the limit of valuation of property to be held from \$1,000,000 to \$3,000,000. The item of \$3,500 for publicity in the tentative budget for 1932 was reduced to \$1,500 and the difference of \$2,000 was added to the item of salaries for missionaries. It was voted to restore Greene Memorial House, Apponaug, which the Greene family gave to the convention thirty-one years ago. The sum of \$1,500 was appropriated for immediate use in the building of a new roof. The vote also authorizes a structural

mortgage of \$6,000 as part of the \$12,000 to be used in restoration. It is planned to turn the house into a rectory for St. Barnabas Mission, Apponaug, or as a rest house or memorial.

The standing committee was reelected. *Deputies to General Convention*: The Rev. Arthur M. Aucock, D.D., and the Rev. W. Appleton Lawrence, D.D., both of Providence; the Rev. Stanley C. Hughes, Newport; and the Very Rev. Francis J. M. Cotter, Providence. *Alternates*: The Rev. William Pressey, Ashton; the Rev. Charles H. Temple, Edgewood; the Rev. John A. Gardner, East Providence; and the Rev. Roberts A. Sellhamer, Pawtucket. *Lay deputies*: John Nicholas Brown, Zachariah Chafee, R. H. I. Goddard, and Charles R. Haslam, all of Providence. *Alternates*: Lewis D. Learned and Benjamin M. MacDougall, Providence; Albert E. Thornley, Pawtucket; and Wallis E. Howe, Providence.

SOUTHWESTERN VIRGINIA

Distribution of Reports of Committees at Opening of Meeting is Innovation

WYTHEVILLE, VA.—At St. John's Church, Wytheville, the Rev. Devall L. Gwathmey, rector, was held the twelfth annual council of the diocese of Southwestern Virginia, May 19th and 20th. The Bishop of the diocese, the Rt. Rev. Robert Carter Jett, D.D., presided.

On Monday evening, the Laymen's League of the diocese had its usual meeting, with H. Minor Davis, vice-president, in charge. Mr. Davis recalled the past history of the league and read a list of objectives that had been outlined in its early years. During the course of his talk he noted the fact that there were present at this meeting, or at any rate still active in the parishes in the diocese, nearly all of the men who had had prominent places in the first and second meetings of the league.

Bishop Jett followed Mr. Davis, and added some reminiscences of his own, dealing with the work and activities of laymen in Southwestern Virginia in the period since the organization of the diocese in December, 1919.

There was not a great deal in the program of this council that is of especial interest outside the diocese. An innovation this year was the printing in advance and distribution at the opening of council of practically all the reports to be made to the Council by committees, missionaries, educational institutions, etc.; the makers of the reports being given opportunity to make verbal statements supplementary to the reports. The theory of this plan is that the members of council will have ample opportunity to read all of the reports before they are reached on the program. Some doubt was expressed as to whether the reports were generally read, but it was decided that the same system will be followed next year, with the slight change that the printed reports will be mailed to the members of Council before they leave their homes for the place of meeting.

Naturally the Bishop's address dealt very largely with routine matters in the diocese, changes in the past year in the personnel of clergy and missionaries, parishes left vacant, etc. He referred to the thoughtfulness of the late Messrs. J. E. and J. Dunlop Johnson of Wingina, Virginia—father and son—in making bequests in their wills to the Virginia Episcopal School. The son was one of the students of the school in its first year, and the father has heretofore made various valuable contributions for the carrying on of the Virginia Episcopal School.

An especially important section of the Bishop's address dealt in no uncertain terms with *The American Missal*, which he characterized as a "strictly foreign,

gravely obtrusive, and highly subtle and dangerous publication," presenting "an unfolding breach in the Church on the part of a closely organized partisan group." Later the council adopted a resolution as follows:

RESOLVED: That the council of the diocese of Southwestern Virginia instruct its deputies to the General Convention to express to that body its disapproval of the book called "The American Missal" and at the same time express the earnest hope that General Convention will take definite steps to discourage the use of this book in the services of the Church.

Some discussion was aroused, due to a somewhat stricter adherence than in recent years to the Canon on Parochial Representation in Council.

The Rev. F. P. Houghton of Lancaster, Pennsylvania, representing the Field Department of the National Council, gave an excellent address on the relationship between the work and life of the diocese on the one hand and the General Church on the other.

The speaker at the missionary service on Tuesday evening was the Rev. Bertram E. Brown of Tarboro, who has been unusually active and successful in work in the country neighborhood within driving distance of his parish church.

Deputies to General Convention: The Rev. John J. Gravatt, Jr., Staunton; the Rev. Alfred R. Berkeley, D.D., Roanoke; the Rev. Devall L. Gwathey, Wytheville; the Rev. Taylor Willis, Roanoke. *Lay*, C. F. Cocke, Roanoke; Robert L. Peirce, Wytheville; Gen. John A. Lejeune, Lexington; and Charles P. Macgill, Pulaski.

Alternates: The Rev. Thomas D. Lewis, D.D., Amherst; the Rev. Carleton Barnwell, Lynchburg; the Rev. J. Lewis Gibbs, Staunton; the Rev. H. H. Young, Bluefield. *Lay*, Col. William King, Jr., Lynchburg; W. D. Tyler, Dante; E. G. Hiron, Covington; Herbert McK. Smith, Staunton.

SPRINGFIELD

Goal of \$50,000 for Student Center in East St. Louis Reached

SPRINGFIELD, ILL.—St. Paul's Church, Springfield, the mother parish of the diocese, entertained what was probably the largest gathering of the diocesan family in the years of its organization, at the fifty-fourth synod on May 20th.

Notwithstanding a terrific rain the day before, the Church Club dinner brought more than 200 men and women from 31 parishes and missions. Dr. Howard S. Layman, president of the Church Club, presided. Speakers were the Rev. Dr. Charles Clingman, D.D., rector of the Church of the Advent, Birmingham, Ala.; the Rt. Rev. Dr. A. A. Gilman, Suffragan Bishop of Hankow, and the Rt. Rev. Dr. John C. White, Bishop of the diocese.

Synod opened on Wednesday morning with the celebration of the Holy Communion in St. Paul's Church with the Bishop as celebrant.

The standing committee was reelected.

Deputies to the General Convention are: The Rev. Messrs. Edward Houghton, and Jerry Wallace, Springfield; F. W. Burford, Granite City; T. G. C. McCalla, Centralia; H. M. Andre, Jacksonville; Dr. I. W. Metz, Springfield; Dr. L. V. Gates, Zeigler; and James Maupin, Alton.

An effort to have the members of the Bishop and Council partly appointive by the Bishop and partly elective by the synod was defeated, in accordance with the wishes of the Bishop.

Announcement was made of the completion of the fund of \$50,000 raised by the Rev. Raymond M. Gunn in East St. Louis, to match the gift of \$30,000 promised by the National Council out of undesignated legacies for the building of

the community center in the great industrial district of East St. Louis.

Sessions of the Woman's Auxiliary were held on Tuesday in St. Paul's Church and on Wednesday in Christ Church, of which the Rev. Jerry Wallace is rector. Speakers were Miss Edith Neville of Bloomington, and Mrs. Earl Sherry of St. Louis.

WESTERN NEBRASKA

Postponed Anniversary Dinner for Bishop Beecher Given by Y. P. F.

HASTINGS, NEB.—Voicing his grateful recognition of the gifts made to the Pro-Cathedral during the past year—particularly the gifts of many friends for the construction of the Bishop Beecher pulpit, which was dedicated on the twentieth anniversary of his consecration, last St. Andrew's Day, and also the gift of \$20,000 from Messrs. Thomas and Claus Frahm from the completion of the interior of the building, the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, addressed the forty-first annual convocation of the missionary district of Western Nebraska, held in St. Mark's Pro-Cathedral, Hastings, May 13th and 14th. He made, as well, many constructive suggestions for the betterment of the work of the Church in this district, in many fields of service—especially in matters relating to the Church schools, the Young People's Fellowship, the Little Helpers, and the publication of the *Western Nebraska Churchman*.

The Rev. Claude W. Sprouse, rector of Grace and Holy Trinity Church, Kansas City, Mo., preached at the opening meeting of convocation, the Rev. Dr. A. E. Knickerbocker, rector of St. Paul's Church, Minneapolis, Minn., giving an address the second day.

In the resolutions adopted, in the reports of various committees, in the whole atmosphere of convocation there was the ever-present current of thankfulness that the Bishop, as well as Mrs. Beecher, had recovered from their almost fatal automobile accident of last November. Other significant features were the great and successful revival of the work of the various rural deaneries in the district, the splendid work that is being accomplished among the Japanese inhabitants in the western part of the state, and the determination to wrestle with the problems of depression and reduced revenues.

Convocation closed with a Fellowship dinner, commemorating the twentieth anniversary of Bishop Beecher's consecration. This dinner had been postponed from November 28th.

Deputies to General Convention: *Clerical*, the Very Rev. Francis R. Lee, Hastings. *Lay*, the Hon. R. R. Horth, Grand Island.

Alternates: *Clerical*, the Rev. Oliver Riley, Scottsbluff. *Lay*, Paul Martin, Sidney.

WESTERN NEW YORK

Division of Diocese and Canon on Marriage and Divorce Discussed

BUFFALO—That he is in favor of the division of the diocese as voted two years ago was stated definitely by the Rt. Rev. David L. Ferris, D.D., L.H.D., at the annual convention of the diocese of Western New York, held in the Church of the Ascension, Buffalo, May 18th and 19th.

The convention began with Evening Prayer, read by the Rev. Charles D. Broughton of the Church of the Ascension. The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor, gave an address following that of the Bishop.

Directing the attention of the delegates to the *American Missal*, the Bishop said:

"This book never has been authorized by General Convention. Consequently it has no standing in our Church and is not entitled to a place upon our altars. I am grateful to be able to say that no priest of this diocese has sought permission and, so far as I know, no priest has placed this unauthorized book upon the altar which he serves. It is my duty to protest against the use of this book and to make formal requests of our clergy that it be not used."

Bishop Davis discussed the proposed canon on marriage and divorce.

Holy Communion was celebrated on Tuesday morning with the Bishop as celebrant, assisted by the Bishop Coadjutor and the Very Rev. Henry Zwicker of Lockport, N. Y. Upon vote of the convention a note of appreciation and thanks was sent to the Woman's Auxiliary of the diocese. Bishop Ferris in his address to the convention said that he would urge the division of the diocese upon the General Convention in Denver. A vote of thanks was given to Bishop Ferris as an appreciation of the work both in a material and spiritual way which has come to Western New York while he has been Bishop.

Elections were as follows:

Standing Committee: The Rev. G. Sherman Burrows, D.D., Buffalo; the Rev. C. C. Carver, Rochester; the Rev. W. C. Compton, S.T.D., Rochester; the Rev. Samuel Tyler, D.D., Rochester; and the Messrs. M. M. Ludlow, East Aurora, N. Y.; E. C. Denton, Christ Church, Rochester; J. M. Prophet, Mount Morris, N. Y.; Hon. S. S. Brown, Scottsville, N. Y.

Deputies to General Convention: The Rev. Charles A. Jessup, D.D., Buffalo; the Rev. B. S. Sanderson, North Tonawanda, N. Y.; the Rev. Samuel Tyler, D.D., Rochester; the Rev. Murray Bartlett, D.D., Geneva. *Lay*, M. M. Ludlow, East Aurora; J. M. Prophet, Mount Morris; Harper Sibley, Rochester; F. B. Baird, St. Paul's, Buffalo.

Alternates: The Rev. C. D. Broughton, Buffalo; the Rev. G. S. Burrows, D.D., Buffalo; the Rev. C. C. Carver, Rochester; the Rev. W. C. Compton, D.D., Rochester; and Messrs. A. B. Houghton, Corning; Shepherd Kimberly, Buffalo; J. K. Walker, Buffalo; Hon. S. S. Brown, Scottsville.

WEST VIRGINIA

Bishop and Coadjutor to Survey Unemployment Conditions in State

CLARKSBURG, VA.—Individual responsibility and leadership on the part of both clergy and laity was the gist of the address given by the Rt. Rev. W. L. Gravatt, D.D., at the fifty-fourth annual council of the diocese of West Virginia, May 20th, at Christ Church, Clarksburg, the Rev. J. T. Carter, rector. The opening sermon was preached by the Rev. Carleton Fox of Welch. Mr. Fox called the council's attention to the widespread unrest in economic, social, political, and religious affairs and suggested that only a real experience and expression of Christ could satisfy the unrest of the world.

The Bishop presided at the Wednesday morning's session. In his address he also spoke on the *American Missal*, saying that the *Missal* is medieval and Roman; and that it is a bold and reprehensible fact that the *Missal* bears the stamp of the Custodian of the Prayer Book. The Bishop stated that this publication has no place in West Virginia, and that its use would be most distasteful to the diocese. A committee, authorized by the council to study this part of the Bishop's address, approved his statement concerning the *Missal*, adding "although we are willing to countenance wide liberty both in individual interpretation of the service and

in individual modes of celebrating it, we cannot but deplore the effort to standardize and legalize those variations."

One of the pleasant features of the Council was the entertainment of the wives of clerical and lay delegates, who were especially invited to be present in honor of the wives of the Bishops.

A matter which caused considerable discussion was the presentation of the fact that there is much criticism of the State because of industrial conditions, and that this criticism comes from outside the State, and appears in both secular and Church papers. Authorization was given by the Council for the Bishop and Bishop Coadjutor, the Rt. Rev. Robert E. L. Strider, D.D., with the board of Christian social service, to make a study and survey of conditions in each county in the State, where it is charged unfair practices obtain or preventable distress exists; and that so soon as they complete such study and survey, they publish their findings in the Church publications and daily press.

Wednesday evening the Rev. Charles H. Collett of the National Council spoke on the Missionary Challenge of the Church.

Deputies to General Convention: Clerical, the Rev. J. W. Hobson; the Rev. John Cass, D.D.; the Rev. S. R. Tyler; the Rev. W. B. Chrisman. Lay, W. G. Peterkin, G. R. Bias, Robert Archer, and S. G. Cargill.

CHURCH IN CHINA HOLDS GENERAL SYNOD

Marriage and Divorce Canon Arouses Oriental Churchmen

SHANGHAI, CHINA—The seventh triennial meeting of the General Synod of the Chung Hua Sheng Kung Hui was opened on Sunday, April 26th, at Hangchow (about 100 miles southeast of Shanghai) with the Holy Eucharist. The newly elected Presiding Bishop, the Rt. Rev. F. L. Norris, D.D., Bishop in North China, acted as celebrant and the Rt. Rev. John Hind, D.D., Bishop in Fukien, preached. The Rev. T. K. Shen of Nanking was elected chairman of the House of Delegates to succeed the Rev. P. Lindel T'sen who has been consecrated Assistant Bishop in Honan. The Rev. F. L. Hawks Pott, D.D., president of St. John's University, Shanghai, was elected vice-chairman of the House of Delegates. A note of hope and high courage was struck in the report on the state of the Church:

"Throughout the past three years of political unrest and civil war, of banditry and economic distress, God's hand has been clearly manifest in our midst, graciously protecting and delivering His Church and welding it by His Spirit into a more conscious and sympathetic unity. The anxieties and sufferings experienced by every part of the Church have not only had a purifying effect locally, but have stimulated a deeper sympathy among its members and tightened the bond of fellowship in our Lord, the Head of the Church, for which we devoutly and humbly thank God."

A most cordial spirit prevails among all the members of the synod, Chinese and foreign, and it is expected that a satisfactory and right solution will be found for the many pressing problems which confront the Church in China at the present time, especially the question of Christian Unity. The House of Deputies has disposed of a large share of its business but it is said that the House of Bishops has been held up by a long and heated discussion of the Canon on Marriage and Divorce.

Church Army Celebrates Forty-ninth Birthday at Queen's Hall, London

Prebendary Carlile Awarded Another Service Star—Twelfth Congress of Old Catholics

The Living Church News Bureau
London, May 15, 1931

THE FORTY-NINTH "BIRTHDAY" OF THE Church Army was celebrated last Thursday, at the Queen's Hall, in the presence of the Duchess of York, no fewer than eight bishops, and a large concourse of friends and well-wishers. The Duchess was there for the express purpose of pinning the seventh star on the uniform of the chief. A star is the award of every seven years' service in the Church Army, and Prebendary Carlile has served seven times seven years.

There was a notable gap in the ranks this year, caused by the calling of Captain Philip Prior, priest, to higher service, and at the bidding of the Bishop of London all stood while the *De Profundis* was recited to his memory.

The report presented by the treasurer, F. M. Elgood, was most encouraging, and testified to the good accomplished by the Church Army during the past year, both at home and in distant places such as India, Honolulu, Tanganyika, and Paraguay.

In London, a free night shelter for women and children has been started, and in July an extension of the Queen Mary Hostel for women will be opened. It is also proposed, if funds admit, to enlarge the disabled men's workshops and labor home, for the Church Army strives to make workers, not paupers. The income for the past year was £396,662, but the treasurer explained that another £100,000 is needed for maintenance and extension purposes.

The Archbishop of Canterbury, in a friendly message to nonconformists, expressed the hope that "some further steps may be taken towards fuller understanding and fuller spiritual coöperation." But the nonconformists are showing no overwhelming desire to respond. Dr. Carnegie Simpson says that many Free Church people are asking whether it is worth while to have another conference; and the Congregational Assembly has decided that the conversations could only be profitably resumed when the final judgment on the South India Scheme had been pronounced.

REUNION WITH PROTESTANT SECTS DIFFICULT

Free Churchmen seem to recognize that Lambeth's *rapprochement* with the Orthodox makes reunion with the Protestant sects infinitely more difficult. At Lambeth, the Anglican and Orthodox delegates agreed that their views on the authority of Holy Scripture are substantially the same. Both Churches specifically reject the common Protestant theory that there is no authorized standard of interpretation of the meaning of Scripture. Christianity is taught to successive generations by a continuous tradition, of which the Scriptures form the main content; but the Scriptures can only be taught intelligently in the light of their place in that tradition.

The Fellowship of Evangelical Churchmen at their annual meeting unani-

mously adopted a statement of belief. The statement, after asserting that the Thirty-nine Articles constitute the authorized standard of doctrine and confession of faith of the Church of England, goes on to say:

"We believe that in the Orthodox Church of the East, and also in the Church of the Old Catholics, there are many serious departures both in doctrine and practice from the Word of God; and that the faith of each of those Churches is widely different from that of the Church of England. . . . We will oppose to the utmost of our power union with any Church that does not regard Holy Scripture as the one rule of Faith, and base its faith upon the teaching therein contained."

The members of the fellowship declare that they can in no way participate in the centenary celebrations of the Oxford Movement, which they regard as "a definite attempt to go behind the Reformation, and reintroduce elements of faith and worship abandoned by our Reformed Church," and "largely responsible for the unhappy divisions, and the widespread departure from the Scriptural and Reformed faith, which exists in the Church of England today."

Evidently there is not much help forthcoming from the fellowship towards solving the difficulties confronting projects for reunion.

BISHOP OF WORCESTER DEDICATES WAR MEMORIAL CHAPEL

The new War Memorial Chapel at Bromsgrove School, erected to the memory of the Old Bromsgrovians who lost their lives in the Great War, was opened and dedicated by the Bishop of Worcester recently.

On two stone panels on either side of the chancel arch are inscribed the names of the Old Bromsgrovians who fell in the war, numbering about ninety.

The idea of building a new memorial chapel was conceived in 1916, and the proposal was taken up so heartily by the Old Bromsgrovian Club, the headmaster, and the staff, that a fund inaugurated in that year has grown to about £11,000, subscribed chiefly by parents and old boys, and the building was begun early in 1930.

OLD CATHOLICS TO HOLD TWELFTH INTERNATIONAL CONGRESS

From September 8th to 10th, the Old Catholic Churches are to hold their twelfth international congress in Vienna, and they are inviting representatives of the Orthodox Churches, of the Anglican Churches, and of Evangelical Churches to take part. The object of the congress is to strengthen the unity of the Old Catholic Churches in different lands, and to assist them to fulfil what they believe to be their historical task, which is to help the members of different separated Churches to come closer together on the basis of common devotion to our blessed Lord. The hope is expressed that the congress will strengthen the relations between the episcopal Churches of Christendom. It is understood that, under the leadership of the Bishop of Gloucester, members of the Archbishops' committee, appointed as a result of the Lambeth Conference, will be present, and that ad-

dressess on the position of the Anglican communion will be given.

The nine days between Ascension Day and Whitsunday are being kept as a novena of prayer in no fewer than five hundred and seventy-one parishes in the

Church of England. The novena has been arranged by the Anglo-Catholic Congress committee, and will be observed in the Cathedrals of Winchester and Birmingham, and by many religious communities.

GEORGE PARSONS.

Self-Government Restored to Greek Church; to Replace "Permanent Synod"

Dispute Over Liquidation of Monastic Property — Universal Church Traditions Respected

L. C. European Correspondence
Wells, Somerset, England, April 18, 1931]

OF RECENT YEARS, STEADY EFFORTS have been made to restore a regular and really synodical government to the Church in Hellas, more particularly since the establishment of a republic in that land. Most of the other autocephalous Churches of the lands of the Balkan peninsula have been making a similar effort, each with the government of its own land. It was hard for them at first to obtain the right of self-government, implied in the autocephalous status, from the higher authorities of the Orthodox Church. Now that concession has been made, and if it was delayed for reasons that seemed good, it has at least been made fully and frankly at the last. When the patriarchate of Constantinople, however, had made this concession, it was not always easy for the Church of any given Balkan land to obtain a like generosity from its own government.

In Greece, the process has been particularly difficult. From the days of the Greek war of independence to our own, the governing body of the Church in Hellas—it is best to use that term, seeing that the words "the Greek Church" still means all orthodox to a Westerner—was in theory "the Archbishop of Athens, in his permanent synod." Excellent though that term sounded, the permanent synod was by no means the assembly of the whole hierarchy in full and free discussion, which the term synod ought to imply. It was a small committee, of some six to eight nominated bishops, which sat in Athens in the presence—often under the control—of a government commissioner. The bishops were, in theory, representative of the whole body and, in theory also, all bishops of the land sat in this "permanent synod" in rotation. Actually, those sat whom the government chose to call to that duty.

Such laws as were judged necessary for the well-being and reform of the Church were debated in this body, referred by the commissioner to the parliament of the land, and passed, amended, or rejected by it. It is obvious that, whether this was good government or no, it was not synodical government or self-government in any meaning of those terms. For a moment, a grant of full and synodical self-government was made to the Church by General Plastiras, in the days of his brief dictatorship over the land, after the exile of King George in 1923. This grant, however, did not survive the rule of the leader who gave it.

THE "PERMANENT SYNOD"

Lately, the whole hierarchy of the land has been in the habit of meeting in true synod, under the presidency of the Archbishop of Athens. This is not illegal in a free country, any more than a meeting of the whole of the English episcopate or

a Lambeth conference is illegal in England. But the gathering is not a body recognized by law, with any power to pass canons for the government of the Church, of which the law will take any account. If a canon is to be made which the law will enforce, that canon has to be passed by the permanent synod, and referred by it to parliament and passed, or rejected, by it. Thus, in a recent dispute over the law for the liquidation of monastic property, the bishops, met in synod, passed certain resolutions which were sent in to the government. The Premier acknowledged the letter, and pointedly sent his reply to the permanent synod, the only corporate organ of the Church of which the government would take cognizance. Presumably, if the permanent synod chose to make a rule for itself, by which it would consider itself, and act, as only a committee of the true synod of the whole hierarchy of bishops, then the government could do nothing. It would have led its synodical horse to the water, but could not make it drink.

That, however, was not the intent of the law; parliaments may be an instrument of free government, but they have, all the world over, a strong dislike of anything that may be a rival, a dislike quite as strong as that of the most absolute of monarchs. Thus, when the Church asked to have a true synodical government allowed it the Greek parliament boggled over the idea. It suggested that if the general synod of all the bishops met once in three years, that would be quite enough, and surely it could always ask leave if it wanted to meet at all. Who would dream of denying it?

So the "Projet de Loi," which the Greek hierarchy has now put forward, represents what they would like, or perhaps hope, to see—law, not what is law already, in the land.

By the proposed law, the Church of Hellas is defined as being a self-governing and autocephalous member of the One, Holy, Catholic, and Apostolic Church, comprising among its members all the sons of the Orthodox Church who reside in Greece, both new and old—that is to say, in Greece as it was before and after the year 1912.

TRADITIONS OF UNIVERSAL CHURCH RESPECTED

The governing body of this branch of the Church is its own hierarchy, of which all diocesan bishops are members, but like all other autocephalous Orthodox Churches it keeps to the dogmatic definitions of the ecumenical councils, to the holy, apostolic, and synodical canons, and respects the holy traditions of the universal Church. Its governing body is the synod of all the diocesan bishops, which is to meet at least once every year, and oftener if regularly summoned. The Archbishop of Athens is president *ex officio*, and half of the members form a quorum for the transaction of business.

The permanent synod remains, being composed now of twelve bishops, of whom half are from "old" and half from "new"

Greece, but it remains only as a working committee of the true synod when that body is not in session. The government commissioner—who is usually the Minister of Education—is to have a seat in the permanent synod, with right to speak, but not a vote. He has neither seat nor vote in the synod of the hierarchy.

The permanent staff of the synod is to be paid by the "ecclesiastical commission," which is now being set up by statute to manage the Church property. This Great Synod, or synod of the hierarchy, is to elect bishops from a list of names put forward "by authority." The government, through its own commissioner, or the laity of the diocese concerned, may put names on the list, but the synod has the choice. Thus the episcopate wishes to become, as is the case in Roumania and Serbia, a coöptive college, though it may be influenced *ab eterno*.

SALE OF SACRED RELICS CRIMINAL OFFENSE

Regular ecclesiastical courts are to be set up—the scheme does not enter into the thorny question of their composition—to try the clergy for ecclesiastical offenses. For civil crimes they are, like anyone else, subject to the civil courts of the land. Among ecclesiastical offenses, and one visited with a severe penalty, is the selling or pawning of any sacred relics (whether of the Cross or of saints) or of holy eikons, that may be in the custody of any priest. There is some need for such a rule, for there is a market for eikons when they are good specimens of Byzantine art, and we have ere this asked to see the relics in a monastery, and been put off by their custodian, to find afterward that the sacred objects in question had been pawned to a Salonika Jew. Still, that has happened elsewhere. Did not Aaron the Jew of Lincoln come once to the monastery of St. Alban to represent that everything the monastery owned, including the relics of the saint himself, was pledged to him, and that the abbot must really reduce the overdraft before Aaron made any further advances?

There is also a special order about the wearing of clerical dress, and a description of it in detail. Readers of our last article will remember that this point has become important in Hellas of late, for other reasons. If the Church of Hellas is still seeking for rights of self-government, her sister in Serbia has been more fortunate, but then the land of Yugoslavia has the happiness to be under a practical dictator at the moment and, as the Church in Hellas has found out, dictators are less jealous of deputing power to non-political bodies than are parliaments. One wonders why that should be, for it is undoubtedly the fact.

The King of Serbia has given the Church what the "Skupshтина" (or National Assembly) of that land had grudgingly—full freedom of synodical action, in full confidence that a Church of Orthodox traditions can develop its life better so, and that it can be trusted with responsibility.

Order has been also given about the educational question. In Yugoslavia in all Orthodox districts, the religious instruction given in schools is to be that of the Orthodox Church and given by the Orthodox clergy, or by men of their appointment. Romanists are given full freedom of conscience and instruction in their own faith by their own priests, but are not permitted to proselytize. Of course they are not satisfied, and raise the cry of persecution, but they have been found hard to satisfy elsewhere.

W. A. WIGRAM.

National Commission in Session at Toronto, Discusses New Name for Canadian Church

Immediate Establishment of Primate See Urged—Urge "Equal Rights" for Women in Councils

The Living Church News Bureau
Toronto, May 21, 1931}

AT A THREE DAYS' SESSION OF THE Anglican national commission just concluded at the Church house, Toronto, presided over by the Archbishop of Huron and attended by representative bishops, clergy, and laymen from all parts of Canada, full and careful consideration was given to the report presented by the field commissioners, the Bishop of Niagara, Canon Gould, and Chancellor Gisborne, based on their three years' survey of the needs and problems of the Church. The commission adopted recommendations of a comprehensive and forward-looking character which are to be presented to the General Synod of the Church of England in Canada to be held in Toronto next September for its consideration.

The recommendations thus affirmed by the commission with a view to consideration by the General Synod are of an exceedingly far-reaching character and cover all the leading problems of the Church. Among these recommendations are the following: that the name of the Church be changed to the Anglican Church in Canada; that the office of the Primate be so enlarged as to enable the holder thereof to have a greater influence in the general life and work of the Church; that the Primate be elected by the General Synod as representing the whole Church, and that a fixed primatial see be established at the earliest possible date; that the confirmation of the election of a bishop shall be considered by, and rest with, the House of Bishops of the whole Church; that the life tenure of the incumbent of a parish or mission be abolished. The commission recommended that the resources of the theological colleges, ten in number, be coördinated and, if possible, combined so as to secure the best training of theological students with a reduction of expense.

With reference to the missionary work of the Church the commission recommended that the whole missionary work throughout Canada be recognized and presented as a unit, and that the division of dioceses into missionary and self-supporting be abolished.

Following up the Lambeth Appeal to all Christian people, the commission recommended that the committee on reunion renew its active and sympathetic efforts to carry out the purpose for which it was appointed, and that in the interest of the Christian faith an advance be made to the authorities of the United and Presbyterian Churches with a view to more friendly coöperation in ministering to scattered groups, "subject always to the principle being clearly indicated that we must administer the sacraments to our own people." The commission also emphasized the need of the great body of laymen being brought into a more intimate and vital relationship with both the temporal and spiritual affairs of the Church, and recommended the establishment of a dominion-wide organization for men with an organizing secretary appointed by the General Synod.

With reference to the place and minis-

try of women in the Church the commission decided that the General Synod be urged to take the steps needed to carry into effect the resolution of the Lambeth Conference. These include the admission of women to those councils of the Church to which laymen are admitted, and on equal terms.

With reference to Church services the commission recommends that under the direction of the House of Bishops some latitude be extended to the clergy in the use of the services of the Prayer Book, especially variations from the order of Evening Prayer, and that special forms of service for use, particularly in missionary areas, be prepared and printed.

A number of important recommendations for the rearrangement of the boundaries of ecclesiastical provinces and dioceses were adopted.

The hearty and enthusiastic thanks of the commission were extended to the three field commissioners for their conspicuous success in their difficult and important labors.

THE SYNOD OF HURON

Canon Gower Rees was the special preacher at the meeting of the synod of the diocese of Huron, held in London. He presented a strong challenge to the Church to aid a world "that is standing at the

crossroads, uncertain, befuddled, and deliberative."

Archbishop Williams as usual delivered a vigorous and comprehensive charge. He pointed out the value of the civil census to the clergy of Canada and suggested a time and age limit for the Primate of All Canada. He urged all to read, mark, learn, and inwardly digest the Lambeth report.

Two new canons, the Rev. T. G. Wallace, rector of St. James' Church, and the Rev. A. L. G. Clarke, rector of the Church of St. John the Evangelist, London, about to go to Grace Church, Brantford, were appointed by the Archbishop.

The synod carefully debated the proposals of the Pensions Committee of the General Synod and special emphasis was based on the action of Lambeth last year in reaffirming its resolutions of 1920 on social and industrial subjects.

SYNOD OF NIAGARA

The preacher at the opening service of the synod of Niagara held in Christ's Church Cathedral, Hamilton, was the Rev. Philip Carrington, Dean of Divinity at Bishop's College, Lennoxville. As the synod closed its sessions on the eve of Ascension Day a mass service with a choir of over a thousand was held at the Arena, where the Bishop gave a brief and helpful address.

A resolution was adopted on the motion of the Rev. W. L. Archer asking the government to undertake a thorough study on crime, its causes, and its cure.

New York Church Schools Make Annual Presentation of Mite Box Offerings

New Sub-dean of General Seminary Well Known—Mott Haven Rec- tor Publishes Church History

The Living Church News Bureau
New York, May 23, 1931}

YOUTHFUL REPRESENTATIVES FROM OUR parishes and missions of New York gathered this afternoon in the mother church of the diocese for the annual presentation of mite-box offerings. The choir and crossing of the Cathedral were filled with children, disciples of the Prince of Peace; they who had come with offerings for the extension upon earth of Christ's Kingdom of love and brotherhood. In striking contrast, one could not help from feeling, was the expectant attitude of the whole city without at the same hour, awaiting the aerial armada of 597 government planes. Later in the afternoon the latter came, the greatest air spectacle New York has ever seen, the world's most modern weapons in seeking to accomplish that for which the age-old Cross of Christ has the one solution. The more impressive spectacle of the two, the one which fewer citizens witnessed, was the one in the great temple on Cathedral Heights.

Notwithstanding the wide economic depression the total of the offerings this year was about the same as in 1930, between \$35,000 and \$40,000. While it is impressive to note the records of large contributions, such as the \$1,269 given by the Church school of the Church of the Heavenly Rest, New York, the largest single amount; or of \$8.14 and \$8.67 as the largest per capita offerings, given respec-

tively by the schools of St. John's, Tuckahoe, and of the Incarnation, New York, it is more heartening to witness the widespread participation of the parishes and missions of the diocese, including those of very poor congregations. Recognition of annual increases enables the poorer children to share in the award of honors. For example, there were 55 schools showing increases up to 99%.

Participating in the service were Bishop Manning, Bishop Gilbert, Dean Gates, and other clergy of the diocese.

THE REV. DR. C. N. SHEPARD TO BE SUB-DEAN OF GENERAL SEMINARY

The Rev. Dr. Charles N. Shepard, professor of Hebrew at the General Theological Seminary, has been appointed to serve as sub-dean of the institution in succession to the Rev. Dr. Herbert M. Denslow, who retires from the staff this coming week, as previously noted in these columns. Dr. Shepard is too well known to the alumni and friends of the Seminary to need an introduction here. His entire ministry has been spent on the teaching staff there since 1894, and he has long served as the secretary of the faculty, a position he will continue to hold. The choice of Dr. Shepard to act as sub-dean will be heartily approved of by the alumni. During thirty-eight years of devoted service he has won the esteem and friendship of the men who have gone out from Chelsea square.

PUBLISHES CHURCH HISTORY

The Rev. Frank R. Jones, rector of St. Mary's Church, Mott Haven, New York City, has published a history of his church as a part of the seventy-fifth anniversary

observance held on Ascension Day of this year. The pages contain much information of interest to present members and friends, and data of great value to future parishioners of St. Mary's. The publication of a parish history, from time to time, constitutes something close to a parochial duty.

NEWS ITEMS

The Rev. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, is the morning and evening preacher tomorrow at Grace Church, Utica, the Rev. Harold E. Sawyer, rector, the parish in which Fr. Williams was baptized and confirmed.

Bishop Creighton, Bishop Overs, Archdeacon Jenkins of Arizona, and the Rev. Dr. Tomkins of Philadelphia were the speakers last Tuesday at the annual meeting of the Woman's Auxiliary held in St. Andrew's Church, Yonkers, the Rev. Dr. Wm. C. Hicks, rector.

The Rev. Dr. H. P. Silver was the preacher in his church, the Incarnation, last Sunday afternoon when more than 1,000 members of the New York Letter Carriers' Association held their annual memorial service.

The Rev. Dr. C. R. Stetson officiated at a service in Trinity churchyard last Tuesday when a marker was placed on the grave of Robert Fulton by the Andrew Jackson chapter of the National Society of United States Daughters of 1812.

The Rev. Edmund Sills, rector of St. Peter's Church, Westchester avenue, and the Rev. Oliver B. Dale, S.S.J.E., of the Church of St. Mary the Virgin, will be the speakers at the June meeting of the clerical union to be held on Tuesday, the 2nd, at St. Mary's Church, Cranford avenue, the Rev. Lorenzo DiSano, rector.

The Church of the Heavenly Rest devotes much time and expense toward the development of its Church school department. In its new church and parish house at Fifth avenue and 90th street, the Rev. Dr. Darlington and his staff have utilized their equipment in organizing a group that is producing remarkable results. The school has an enrolment of over 450. At the annual commencement service on Sunday, May 17th, 115 received awards for regular attendance for a year or more. Two had attended for five years without an unexcused absence; four for six years, five for seven years, four for eight years, and two for ten years. In many cases this means that the pupil, although away from the city in vacation periods, has attended services regularly in other churches and has received credit therefor.

HARRISON ROCKWELL.

NEWARK YOUNG PEOPLE TO MEET IN DELAWARE, N. J.

DELAWARE, N. J.—On June 19th to 21st, at the Girls' Friendly Society Holiday House, Delaware, N. J., will be held the Young People's Conference of the diocese of Newark. Its object will be the interpretation of the ideals of the Church to leaders of young people, and it will have as its general theme, Leading Leaders. It is planned to hold other conferences with subjects and leaders as follows: A Discussion Program for Young People, Miss Jessie Crawford; A Service Program for Young People, the Rev. Allen Greene; The Place of Devotion in the Group Life of Young People, the Rev. L. Harold Hinrichs; A Well Rounded Christian Program for Young People, Miss Marion MacDonald. The registrar of the conference is the Rev. A. Stewart Hogenauer, Orange, N. J.

Plans Made for Entertainment of Church People on Way to Convention via Chicago

Bishop Griswold Monument to Be Erected—Process for Making Mosaic Windows Demonstrated

The Living Church News Bureau
Chicago, May 23, 1931

PLANS ARE NEARING COMPLETION FOR entertainment of Church people on their way to the Denver General Convention of the Church in Chicago next September 14th, according to plans announced this week by John D. Allen, president of the Church Club and General chairman of arrangements.

The Bishop of St. Albans, the Hon. George W. Wickersham, and other prominent Churchmen are being invited to address the luncheon which will be complimentary to visitors in the city, Mr. Allen said. The governor of Illinois, Louis L. Emmerson, has been invited to welcome the visitors on behalf of Chicago.

Mrs. Charles Spencer Williamson, president of the diocesan Woman's Auxiliary, is chairman of a committee of 200 Churchwomen who will be responsible for taking the visitors over the city in automobiles during the morning and afternoon of September 14th.

Special trains over various railroads will leave the city beginning at 4 o'clock in the afternoon for Denver. These trains have been placed at the disposal of the local committee with assurance that every possible comfort and facility will be provided. This will give those going to Denver an opportunity to be associated with Church men and women with common interests.

The Rt. Rev. George Craig Stewart, D.D., Bishop of the diocese, and Mrs. Williamson, representing the Auxiliary, have joined Mr. Allen, representing the laity of the diocese, in inviting all clerical and lay deputies to the convention, members of the Auxiliary, and others, to participate in the stop-over entertainment.

BISHOP GRISWOLD MONUMENT

Erection of a suitable monument over the grave of the Rt. Rev. Sheldon M. Griswold, D.D., late Bishop of Chicago, is planned by clergy of the diocese. Plans for such were discussed at a meeting of the northeastern deanery in session at Christ Church, Winnetka, last Monday.

Under arrangements adopted by the clergy, each parish will contribute ten or fifteen dollars to the monument and the clergy were asked to be personally responsible for this amount. Preliminary plans for the monument already have been drawn and a committee was named to draw up and approve final details.

A plan for inviting the laity to join in the deanery sessions was discussed at the meeting. The Rev. Dr. Edwin J. Randall, diocesan secretary, spoke to the clergy on the Advance Program, and W. J. Smith, well known Chicago architect, spoke on Church architecture. The Rev. Dr. Frederic S. Fleming, formerly rector of the Church of the Atonement, was a guest at the meeting and spoke briefly.

ACOLYTES HOLD FESTIVAL

More than 400 acolytes from all parts of the diocese crowded the Church of the Advent to capacity for the annual acolytes' festival Thursday night. An overflow meeting in the church hall was necessary.

Preaching on The Qualities of a Good

Server, Bishop Stewart termed the office of server the "hobiest, the humblest, the loveliest, and the lordliest" of all offices. The qualities, he said, which should be foremost in a good server are sincerity, good instruction, faithfulness, and obedience.

Supper was served in the parish hall to the visiting acolytes preceding the service. The Rev. G. G. Moore was in charge of the program.

DEMONSTRATE NEW WINDOW PROCESS

A new process in window making was demonstrated by members of the Chicago Artists' Guild Thursday night when a mosaic window of metal glass was designed, cut, and fitted all in one evening. The window will be installed at St. Stephen's Church, Chicago, as a gift from the guild. It is claimed the window made by regular processes would cost more than \$10,000.

The feat was performed at the annual meeting of the guild in the studio of T. A. O'Shaughnessy, local window maker. After dinner, ten artists previously selected painted the design which also had been agreed upon beforehand. The design done in colors, the paper on which it was done was then cut into pieces, each piece the exact size of the corresponding piece of glass for the window. The paper was then used as a pattern for cutting the glass and finally the whole was assembled and leaded into the frame.

A Celtic cross is the central feature of the window design while the monogram of the Artists' Guild is shown at the foot of the cross.

ST. ALBAN'S COMMENCEMENT

Commencement exercises for St. Alban's School, Sycamore, will be held Saturday and Sunday, June 13th and 14th, according to plans announced by the Rev. Dr. Charles L. Street, headmaster. Features will include: Communion and presentation of the senior class rings; and graduation service with sermon by Dr. Street.

BROTHERHOOD INSTALLS OFFICERS

Recreation and installation of new officers were outstanding points of the joint assembly meeting of the Junior and Senior Brotherhood of St. Andrew groups, held at Christ Church, Winnetka, today. H. E. Ratcliffe, All Saints', Chicago, was installed as president of the senior assembly, and John Stewart, St. Paul's, Chicago, of the junior assembly.

ST. LUKE'S HOSPITAL COMMENCEMENT

Commencement exercises for St. Luke's Hospital School of Nursing will begin Sunday, May 31st, the Rev. William Turton Travis, rector of Grace Church and chaplain of the hospital, preaching. The service will be held in Grace Church.

Bishop Stewart will deliver the commencement address at exercises to be held in St. James' Church, June 4th. Reception in the main hospital building will follow. The commencement will close with the alumnae banquet on June 6th, at the Blackstone Hotel.

NEWS NOTES

The Rev. Dr. Herbert W. Prince, rector, Church of the Holy Spirit, Lake Forest, will deliver the address at commencement exercises at Howe School, Howe, Ind., June 1st.

Bishop Stewart has been elected a member of the committee on Progress through

Religion of the 1933 centennial celebration.

The Cathedral Shelter had two affairs of note on its program this week. On Monday, a card party for the benefit of the Shelter was given at the Ambassador Hotel, and Tuesday, the annual sale for the benefit of blind persons in Illinois was held at the Shelter.

A pilgrimage of Church school children of the diocese to the Eugene Field Memorial and the map of Palestine at the Church of the Holy Comforter, Kenilworth, will be made Saturday morning, June 6th. The Rev. Leland H. Danforth, rector, will give a talk on the relief map of Palestine.

DIOCESE OF HARRISBURG HOLDS MISSIONARY CONFERENCE

BLUE RIDGE SUMMIT, PA.—Under the auspices of the department of field operations, a conference for the clergy of the diocese of Harrisburg was held in the Church of the Transfiguration, Blue Ridge Summit, May 14th and 15th, the Rev. Arthur G. W. Pfaffko, rector. Following prayer, the Bishop, the Rt. Rev. Wyatt Brown, D.D., D.Litt., gave the opening address, in which he stressed that domestic and foreign missions are vital to the life of the Church, and that insofar as he is able the diocese of Harrisburg will stand solidly behind the National Council and give it the utmost coöperation. He then called on Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, who, in an address punctuated with witty comments, gave an exposition of the work of the Council.

"The whole work of Missions," Dr. Franklin said, "is based on the fact that the Christian's God is a Missionary God." The Rev. Squire Scofield of Muncy, newly appointed diocesan chairman of the department of field operations, told of plans to promote closer relationship among the parishes of the diocese. John Ives Hartman, a layman of St. John's, Lancaster, citing statistics as given in the diocesan journal, said he was convinced that the diocese could meet its quota if a thorough every member canvass were conducted. Dr. Franklin emphasized the point that the every member canvass is not simply a "money-raising procedure," but that it should be "a systematic effort to restore the lapsed, and to evangelize the entire community."

On Friday morning the Holy Communion was celebrated by Bishop Brown, assisted by the Rev. Frederick P. Houghton and the Rev. Mr. Pfaffko. The closing session of the conference had as its subject, The Relation of the Diocese to the General Church. In all the discussions the clergy took an active part. The conference closed with devotions conducted by Bishop Brown.

THE HYMN FOR AIRMEN

CARMEL-BY-THE-SEA, CALIF.—A Hymn for Airmen, written by Roxane Seabury Wright in honor of the living aviators of the nation and in memory of the airmen lost in the World War, was sung in many churches on the Sunday before Memorial Day. The hymn has received commendation from the War Department and it is the hope of the author to make the hymn known to all the flying men of the nation's army and navy.

The hymn was dedicated on November 9, 1930, the Sunday before Armistice Day, to Bishop Anderson in memory of his son, Patrick Charles, who was killed in the aviation service in France.

Church Club of Philadelphia Discusses Unemployment at Annual Meeting

Memorial Service for Col. C. K. Biddle, National Guard Commander—Plan Church Historical Quarterly

The Living Church News Bureau
Philadelphia, May 23, 1931

COMPULSORY UNEMPLOYMENT INSURANCE was agreed upon as a necessity by the Church Club at its annual meeting, which was held in the church house on Monday, May 18th.

The Hon. Clinton Rogers Woodruff, who addressed the meeting, pointed out the fact that practically all suggestions, including that of unemployment insurance, which are now being made, have been brought up for consideration time and again during the depressions of past years, but that little has been done to bring them into effect until the dreadful suffering of the present depression has once more brought the same problems to the forefront of public attention. He believes that General Convention should consider and study this problem with a view to suggesting some solution that would provide a compulsory remedy.

Reynolds D. Brown, Esq., who also spoke before the meeting, expressed his firm belief that this country should take the stand long since adopted by England, that no one should starve from lack of employment. While this country has the same feeling instinctively, it has not yet become a part of our legislative program.

MEMORIAL SERVICE FOR COL. C. K. BIDDLE IN ST. JAMES'

A memorial service for the late Col. Caldwell K. Biddle, former commander of the Third Regiment Infantry of the national guard of Pennsylvania, was held in St. James' Church on Sunday afternoon, May 17th.

The Rev. Dr. Joseph Fort Newton, co-rector of St. James', preached the memorial sermon, and the Rev. Dr. John Mockridge and the Rev. W. George W. Anthony, D.D., assisted in conducting the service.

Six military and veterans' organizations marched into the church before the service, with bands and bugle corps. Company standards marked the pews of the various sections of the regiment, and the color standards were massed before the altar. Maj. Gen. William G. Price, Jr., commander of the Twenty-eighth Division, with his staff occupied the front part of the church.

The late Colonel Biddle, who was a Churchman, died on June 2, 1915. He entered the National Guard of Pennsylvania in 1892, and saw service during the Homestead riots of that year as well as during the Spanish-American War.

LARGEST CLASS GRADUATES FROM EPISCOPAL HOSPITAL

The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, awarded diplomas to fifty-two nurses at the graduating exercises of the Episcopal Hospital Training School for Nurses on Wednesday evening, May 20th. This is the largest class which has ever been graduated from the hospital.

The Rev. Joseph Manuel, chaplain of the hospital, conducted the religious part of the commencement, which was held in the hospital chapel. The Hon. Roland S. Morris, chancellor of the diocese of Pennsylvania and former United States

Ambassador to Japan, made the principal address.

GARDEN PARTY AT CHURCH FARM

A delightful garden party and reception to the Rev. David M. Steele, D.D., and Mrs. Steele was held on May 21st at the Church Farm of the Church of St. Luke and the Epiphany. Although it had been raining hard all day up until 5 o'clock, the weather cleared in time to make the occasion most enjoyable for nearly four hundred people who attended. A dance was held in the farm house during the evening.

The Church Farm at Broomall consists of about fifty acres of beautiful hilly ground, with a quaint old farm house and barn, which are used during the summer as sleeping quarters for mothers and children who are enabled to spend vacations there.

NEW CHURCH PERIODICAL PLANNED

At the annual meeting of the Church Historical Society, which was held this week in the church house, plans to issue a *Church Historical Quarterly* were approved. The proposal was made by the Rev. Dr. E. Clowes Chorley, historiographer of the church. The Rev. Dr. Louis C. Washburn, D.D., rector of Old Christ Church, delivered the address.

ELEANOR ROBERTS HOWES.

BISHOP PERRY GIVES ADDRESS IN PAWTUCKET, R. I., CHURCH

PAWTUCKET, R. I.—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, recently met with the members of the parish of Trinity Church, Pawtucket, at an evening reception. The church, of which the Rev. Thom Williamson, Jr., is rector, is situated in the heart of the textile industry of Rhode Island and has suffered from the prevailing business depression. What the Bishop told the parishioners in his message of sympathy for their condition and of faith in their will to make sacrifices for the cause of the Church has, just now, the Bishop's friends and advisers feel, national significance. It has an important bearing on work both at home and abroad.

Bishop Perry spoke of the great loyalty shown by the Church throughout the country, saying that in this time of distress the support of the Church missions had not fallen down by a fraction. A visit made to the dioceses of northern and southern Florida in January was described, when the country there was devastated by drought, and the people plunged into the severest financial distress. Bishop Perry said that with his knowledge of these disasters, he had not the heart to ask the Church people of Florida to pledge their usual amount toward the work of the whole Church; he heartened them with praise of their former accomplishment, and then told the audience of the work that was being undertaken for carrying the Gospel of Christ into foreign lands.

The Bishop continued, that after such a tremendous response as this from Florida it was a great relief and happiness to him that Rhode Island had also stood strong, and that the diocese would be able to meet its quota for missions as usual, in spite of the suffering and privations of the people in Rhode Island.

Dedicate Parish House, Hongo, Tokyo; Personnel of North Tokyo District Changed

Head of St. Margaret's School Recovering After Long Illness— Elect Delegates for 1932

The Living Church News Bureau
Tokyo, April 15, 1931]

AT ST. TIMOTHY'S CHURCH, TOKYO, ON Sunday, April 19th, there was dedicated the new parish building, erected largely through the gifts of the American Church, but contributed to by members of the congregation and their friends here. In the unavoidable absence of Bishop Matsui of Tokyo, Bishops McKim and Reifsnider had charge of the function, the latter as celebrant at the Eucharist, and the former preaching a sermon appropriate to the occasion. After a photograph outside the new building, Bishop McKim made a brief address in which he called attention to three facts that made St. Timothy's have especial significance in

HEAD OF ST. MARGARET'S SCHOOL CONVALESCENT

The many friends of the Rev. Dr. J. H. Kobayashi, of St. Margaret's School, will rejoice in the news that he is at last believed to be well on the way to recovery from the long and very serious illness that has kept him in St. Luke's Hospital since last November. In that time a dangerous operation left him so enfeebled that for a long time he hovered between life and death; and a previous rally was followed by a relapse which almost discouraged his friends. But it is now possible to speak fairly confident of his recovery, although it will still be months before his strength will permit resumption of full duty at the school. His long illness covering the end of the school year and the inauguration of the new primary school has placed many heavy burdens upon the shoulders of Miss Heywood, who will be fully in need of the



PARISH HOUSE DEDICATED

The new parish house of St. Timothy's Church, Hongo, Tokyo, dedicated on Sunday, April 19th.

the history of the development of the Church's work in Tokyo. The church building was built largely with gifts from university students in America made as expressions of goodwill and a unity of interests between the students of Japan and America, and might be considered as the forerunner of these efforts made in recent years; it was one of the few church buildings left intact in the great earthquake and fire of 1923; and in consequence of this fact, it was the scene of the consecration of the first Japanese Bishop of the Church, Dr. Motoda, the same year. The Bishop then read a dedicatory prayer, and invoked a blessing on the work of the Church. The Rev. B. T. Sakai, long identified with the work of this church and especially of the Doshikwai, a students' club and dormitory established by his efforts, but at the same time one of the officials of the influential Mitsui firm, told of the origin of the Church in one room of the Rev. J. Armistead Welbourn's house some thirty years ago; of how it had grown through the help and energy of Mr. Welbourn into the student congregation of Tokyo, a city of students.

The building is complete in every facility for its work, with many rooms, including a kitchen and a large auditorium for lectures and entertainments with good seating capacity. The present rector, the Rev. A. T. Takase, under whose care the Church has made notable advance in recent years, is to be greatly congratulated upon this long-needed addition to the parish property.

rest when she starts upon her furlough in July.

MEETING OF COUNCIL

The diocesan council or synod of North Tokyo was held at Urawa on April 15th, with an attendance of twenty-five clergy, including the two bishops, and thirteen lay delegates. At the opening service in All Saints' Church, Bishop McKim was the celebrant, assisted by Bishop Reifsnider and the Rev. C. H. Evans, with the rector, the Rev. S. K. Oya, as server, while the Rev. Dr. T. Takamatsu was the preacher. At the business meeting, immediately after the service, much of the time was given up to plans for greater efficiency in all departments of the work, and especial attention was given to doing a full share of the work for the forward movement in country-wide evangelization during the coming months of this year. Clerical delegates chosen to represent the diocese in the General Synod next year were the Rev. Drs. Inagaki and Kojima, the Rev. T. Nuki, and the Rev. C. H. Evans. There was no change in the standing committee, which consists of the Rev. C. H. Evans as chairman, the Rev. Dr. S. Kojima, the Rev. T. Nuki, Messrs. Saito and Noguchi.

Resolutions deploring the loss of the late Rev. Y. Sugiura, the veteran priest whose life was so largely devoted to the unfortunate of Tokyo, sympathizing with the Rev. Dr. Kobayashi and the Rev. T. Chikashige in their illnesses, but expressing thankfulness for the advance toward

complete recovery made by the latter, were passed by a rising vote.

CHANGES IN PERSONNEL OF DISTRICT

There has been much movement among the personnel of the mission in the North Tokyo district of late. Following the arrival of Bishop and Mrs. McKim, the Rev. Dr. R. W. Andrews has returned from furlough and gone into residence at his old station, Tochigi, where he expects very shortly to begin the erection of a home suitable for himself and Mrs. Andrews when she can return; and Mr. and Mrs. Ralph W. Scott have arrived in Tokyo, where Mr. Scott will at once undertake the teaching of both classical and modern languages at St. Paul's University. Miss Marian Humphreys of Nikko has left on regular furlough, sailing on April 7th, while St. Luke's Hospital has lost the valuable services of Miss Grace L. Reid, who has been obliged to return to the United States on account of her health, and sailed on March 13th. Miss Bessie McKim, for many years in Mayebashi, has been transferred to Mito.

BISHOP PERRY IS DINNER GUEST OF NEWARK CHURCH CLUB

EAST ORANGE, N. J.—Departing from the custom of previous years, the dinner of the Church Club of the diocese of Newark on the evening of May 12th was open to convention delegates as well as to members of parish organizations. Six hundred men and women were present at the Hotel Suburban, East Orange, to hear addresses by Dr. Lewis B. Franklin of the National Council, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, and Bishop Stearly.

Following a brief introductory speech by George W. Hulsart, toastmaster and president of the Church Club, Dr. Franklin told something of the National Council's task as regards finances. The record of the diocese as to extra-parochial giving since 1919 was reviewed, and it was shown that last year's percentage of family income donated to religious objects was better than that of the United States as a whole. Yet, regarded in another way, it was not great, averaging as it did only nine cents per week for each communicant. The need of reaching the unconverted Churchman was stressed, and the best way was declared to be through the every member canvass, as personal contact is necessary.

The Presiding Bishop, in a carefully reasoned address, emphasized the necessity of retaining the individual and his faithfulness. Using as a starting point the accomplishments of the telescope and the microscope effected by scientists, the one increasing vastly our knowledge of the universe's extent, and the other showing the irreducible unit of matter to be something even smaller than the atom, that is, the electron, Bishop Perry declared that we lose our relation to the family of Christ if we lose the vision of it in its entirety, but, at the same time, the reality of that relationship lies in the health of the spiritual life of the individual, as well as in the health of the whole Christian family. The speaker brought out the sense of shock experienced when it is realized how many of those confirmed in the Church are lost, and the Church's future was declared to depend on the effort to correct this "infant mortality," as it was figuratively termed. The steadfast loyalty of the individual Christian life, it was indicated, would determine the destiny of the Church.

Bishop Stearly in his address said that

two characteristics of the people of his diocese were their capacity for individual initiative, and a tremendous spirit of loyalty, expressing confidence that their goal would be reached if they "could work well in their own hearts."

COLORED CHURCHMEN OF GEORGIA IN ANNUAL SESSION

ALBANY, GA.—With the Rt. Rev. F. F. Reese, D.D., as celebrant at the Holy Communion, the 26th annual session of Colored Churchmen of the diocese of Georgia opened in Albany, Tuesday, May 12th, the Ven. J. Henry Brown, D.D., archdeacon for Colored Work, presiding.

New officers include the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick, as secretary, and James A. Monroe of Savannah was appointed assistant.

Bishop Reese in his annual address stressed the importance of the Church's Program, congratulated the Woman's Auxiliary on its offering to the advance work program, and Deaconess Alexander for her fine work toward building a chapel at Pennick. On recommendation of Bishop Reese and Archdeacon Brown, the council voted to continue the Godfrey R. Jackson Camp for training in religious leadership among colored youth. The Rev. J. C. Perry read a report concerning the activities and results of the first camp held at Brunswick last summer.

The Woman's Auxiliary held its eleventh annual meeting at the same time and place.

Officers: Mrs. Adelaide L. Brown, president; Mrs. Rosa DuBignon, vice-president; Mrs. F. E. Lanier, secretary; Mrs. W. J. Walker, treasurer; Mrs. Amanda R. Carter, educational secretary; Mrs. Anna Branham, supply secretary; Mrs. E. E. Monroe, United Thank Offering custodian.

At the corporate Communion on Wednesday, the annual offering amounted to \$150 and the United Thank Offering \$52.

Delegates elected to the triennial convention to be held in Denver in September are: Mrs. Adelaide L. Brown, Mrs. Rosa Davis, Mrs. Anna Branham, Mrs. Eloise Floyd, and Miss Floyd.

On Wednesday afternoon the Men's League held its annual meeting, J. S. Peterson presiding. Special addresses were made by J. C. DuBignon and D. J. Scott. The men made generous contributions towards the summer camp and Deaconess Alexander's work at Pennick.

TRAIN SOCIAL WORKERS FOR MILWAUKEE CITY MISSION

MILWAUKEE—The first session of the training course being conducted for volunteer women social workers in the city mission field in Milwaukee has been successfully completed. The course was conducted by the Rev. Walter K. Morley, Jr., city missionary, and was designed to give training to Churchwomen who wish to do volunteer work through the city mission department.

A group of eight women have finished this two months' course and have had a chance to do practical work in connection with the training. The course includes tours through all the institutions and departments of social work in Milwaukee. Explanation of the method of work and aim of each organization was given and the field was covered thoroughly. Each woman was given an individual case to work on and was required to spend an entire day alone in the field.

The experiment has proved so successful that a similar course will be given to another group of women in the fall.

FIXED CALENDAR FAVORED BY CLERGY OF THE CHURCH

ROCHESTER, N. Y.—One hundred and forty-five Episcopalian clergymen out of 184 replying to a recent questionnaire sent out by the National Committee on Calendar Simplification expressed their approval of the adoption of a fixed, perpetual, and uniform calendar, according to the report which that committee recently submitted to the Secretary of State. This is a percentage of 79% favoring this proposal, as compared with 70% favorable of the total replies from the clergy of fourteen religious bodies in this country. Of the clergy of the Episcopal Church replying to the questionnaire, 85% also saw no objection on religious grounds to a calendar causing the occurrence of one eight-day week each year and two such weeks in leap years, and 80% favored the fixation of Easter.

The National Committee found the chief objections to the plan on religious grounds from the Seventh Day Adventists, Seventh Day Baptists, and Jews. No canvass was made of the clergy of the Roman Catholic Church or the Greek Orthodox Church, since both of these bodies have officially stated that they have no dogmatic objections to calendar reform.

Under the heading of "Religious Opinion," the committee quotes the following clergy of the Church as endorsing the principle of a fixed calendar: Bishops Sumner, Francis, Page, Acheson, and McCormick; the Rev. Messrs. L. R. Combs, H. E. Durrell, R. Y. Barber, C. E. Craik, Jr., W. T. Hooper, B. B. Lovett, H. E. Martin, P. N. McDonald, R. K. Tucker, and F. C. Wissenback. On the other hand, the following were quoted as opposed: Bishop Howden and the Rev. F. S. Arnold.

The text of the report, which will be the basis of the American reply to the inquiry of the League of Nations as to the feasibility of putting a simplified calendar into operation throughout the civilized world, may be obtained from the National Committee on Calendar Simplification, 343 State street, Rochester, N. Y. If possible, proponents of the plan hope to secure universal acceptance in time to adopt the new calendar beginning January 1, 1933, which falls on Sunday.

BOYS' CAMP ASSOCIATION TO MEET AT SEWANEE

PHILADELPHIA—The Church Boys' Camp Association, composed of directors and others interested in the management of camps for boys held under the auspices of the Church, will hold its second annual session at Sewanee, Tenn., on Thursday, September 3d, immediately following the adjournment of the national convention of the Brotherhood of St. Andrew.

The purpose of this organization is to study methods of organization, promotion, instruction, and devotional leadership in camps for boys, held under the auspices of the Church or its auxiliary organizations. Leaders of mixed camps for boys and girls are also invited to participate.

Those attending the session this year will be able to take advantage of the special reduced rate granted to delegates of the Brotherhood convention. Certificates may be secured from the National Headquarters of the Brotherhood, 202 South 19th street, Philadelphia.

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, is also secretary of the Church Boys' Camp Association, of which the Rev. Irwin C. Johnson of Detroit is president.

PHOENIX, ARIZ., HOST TO SYNOD OF EIGHTH PROVINCE

PHOENIX, ARIZ.—The recent meeting of the provincial synod was held for the first time in the missionary district of Arizona, at Phoenix, May 12th to 15th.

Owing to the fact that this is General Convention year the attendance from the extreme limits of the province was not as large as usual, but this was more than made up by the splendid delegations which the parishes and missions of Arizona sent.

A feature was a daily conference held by the Rev. Samuel Shoemaker, who was also the special preacher at the opening service of the synod.

At the dinner on the opening night of the synod, speakers were: the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, the Rev. F. B. Bartlett of New York, and the Rev. W. Brooke Stabler. Presiding at the meetings was the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin.

An interesting episode was the dinner given by the laymen with an invitation to the clergy to join them—the latter, however, preferred to abide by the ancient practice of eating by orders, later joining their non-clerical brethren for the festivities.

COURT APPOINTS TRUSTEES FOR TRINITY FUND, NEW HAVEN

NEW HAVEN, CONN.—Upon application made in the probate court of New Haven by Alfred N. Wheeler representing Trinity Church of that city three members of the vestry, yet to be named, will be appointed by Judge Gilson to serve as trustees for the fund left to Trinity under the will of James Franklin and established in 1841. The original trustees were Henry Mansfield, Gardner Morse, and William R. White. All three being now dead, Mr. White being the last of the group did not name the successors as the will stipulated, hence the appointment of three by the court. The fund is said to be the oldest in existence in New Haven so far as records show. It was established for the education of poor children belonging to Trinity parish so that they might be instructed "in the first principles of what is usually termed an English education." The trustees were directed to give preference to children of English parents. Trinity parish has been using the fund for years for educational purposes. At one time the parish conducted a school from this fund.

FOUNDERS' DAY CELEBRATION AT RACINE COLLEGE

RACINE, WIS.—Founders' Day at Racine College, Racine, was celebrated on Friday, May 15th, with appropriate ceremonies. This was the first such occasion since the school has become a military academy and as such was a most impressive affair. Part of the program consisted of the first dress parade to be held since the change in curriculum.

The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, addressed the assembly of students, masters, and alumni. Many former students and graduates of Racine College returned to help celebrate Founders' Day.

Racine College has been doing remarkably well since the change was made to a military academy last fall. The enrolment has increased materially and new equipment has been added. The Rev. Gerald White is chaplain of the school.

SERVICES FOR FIRST BISHOP AT SIOUX FALLS CATHEDRAL

SIOUX FALLS, S. D.—In All Saints' School, Sioux Falls, which he founded and which was his home for more than a quarter of a century, was observed, on Sunday, May 17th, the anniversary of the birth of Bishop William Hobart Hare, first Bishop of South Dakota. The observance this year took unusual form. The school, in uniform of white with red ties and caps, marched in procession behind the choir and clergy of Calvary Cathedral and took places in the chancel and front seats of the nave, supplementing the choir in rendering the music. Special lessons were read by two of the girls. The Rev. F. C. Greene, canon of the Cathedral, had the rest of the service, and the Rev. E. B. Woodruff, dean, preached an inspiring sermon on the life of Bishop Hare. While the recessional was sung, the choir, clergy, school, and congregation moved out of the church and surrounded the grave of Bishop Hare where "For all the saints who from their labors rest" was sung and Dean Woodruff said appropriate prayers and gave the benediction. So the new generation learns the rich heritage which is theirs in the lives of those who laid foundations.

PORTO RICO CLERGY ON FURLOUGH

THE REV. F. A. SAYLOR, of St. Andrew's Church Mayaguez, Porto Rico, leaves on furlough the last of July. During August he will be at Adelynrood, South Byfield, Mass., going to General Convention as an alternate in September. In October, Fr. Saylor will spend some time at Bernardsville, N. J.

Mrs. Saylor, leaving Porto Rico on furlough June 11th, will be in Birmingham, Ala., during June and July, and later in Denver for General Convention.

* * *

THE RT. REV. C. B. COLMORE and Mrs. Colmore left Porto Rico, May 27th, for a vacation and to attend General Convention. Two sons of the Bishop and Mrs. Colmore graduate this June—one from Princeton and the other from Kent.

* * *

THE REV. F. BLAKE, assistant at All Saints' Church, St. Thomas, Virgin Islands, is to spend his furlough in England.

STUDENTS' CLUB, GREENVILLE, N. C., HAS BISHOP'S BANQUET

GREENVILLE, N. C.—For the first time in the history of the student work at Greenville the Students' Club, May 9th, at its third annual Bishop's banquet, had the privilege of entertaining their Bishop, the Rt. Rev. Thomas C. Darst, D.D., in their own student center. It also provided an opportunity for paying a tribute to Mrs. Susie Price Noe, a former member and leader of the Girls' Friendly Society in East Carolina.

The service was opened with a prayer by Bishop Darst. Then Mrs. James Grist Staton of Williamston, N. C., told something of the former G. F. S. when it was organized in East Carolina by Mrs. Noe, of the building of the Holiday House and of its loss by fire.

Mrs. Victor Shelburne of Washington, N. C., spoke of how the spirit of the Girls' Friendly was never more alive than it is today, here in this student center.

As a sign of the profound and deep esteem for certain people who have in so many ways manifested their interest in the student work, honorary degrees were conferred by an official and august fresh-

man committee: Margaret Woodbury, Margaret Clemmons, Hazel Windley, and Mary Louise Pipkin. Those receiving degrees were the following:

Bishop Darst the degree of B.V.D. (Bishop Very Dear.)

Mrs. James Grist Staton the degree of I. O. U. (Inspiring, Obliging, Unselfishness.)

Mrs. Victor Shelburne the degree of P. D. Q. (Precious, Dependable Qualities.)

Dr. Robert L. Carr the degree of Q. E. D. (Quick, Energetic Doer.)

The banquet was prepared and served by the Woman's Guild of St. Paul's Church.

CHURCH INSTITUTIONS BENEFIT UNDER REID WILL

NEW YORK—Among the many liberal bequests made by the late Mrs. Whitelaw Reid were the following:

To the rector, wardens, and vestrymen of the Church of the Incarnation, New York, \$30,000 in trust to hold, invest, and to apply the net income to the provision and support of medical attendance and nursing for the poor of the parish; to the rector, wardens, and vestrymen of St. Matthew's Church, San Mateo, Calif., \$15,000 in trust, the net income to be applied to the general uses and purposes of the church; to the Mills Memorial Hospital, San Mateo, Calif., \$500,000 as an endowment fund, in trust; to St. Luke's Hospital, San Francisco, \$200,000, to be held as part of the endowment fund of the hospital; to Grace Cathedral Corporation, San Francisco, \$25,000; to the rector, wardens, and vestrymen of Christ Church, Rye, N. Y., \$25,000, in trust; to the Rev. Walter H. Cambridge, of San Mateo, \$10,000; and to the Rev. Richard T. Henshaw, Rye, N. Y., \$2,000.

Mrs. Reid died on April 29th at St. Jean on the Riviera.

BISHOP OF ALGOMA VISITS MILWAUKEE

MILWAUKEE—The Rt. Rev. Rocksborough Smith, D.D., Bishop of Algoma, spoke before the Men's Club of All Saints' Cathedral, at a dinner held at the Astor Hotel on Thursday, May 21st. The subject of the talk was his own work in the Canadian diocese. The Rev. Spence Burton, S.S.J.E., of Boston, also spoke.

On Whitsunday the Bishop of Algoma pontificated at solemn High Mass at All Saints' Cathedral at 11 o'clock and preached the sermon. The Mass was sung by the Very Rev. Archie I. Drake, dean of the Cathedral, assisted by the Rev. Eli H. Creviston, deacon, and Russell Walton, subdeacon.

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HEAD OF SCHOOL AT FARIBAULT RESIGNS; SUCCESSOR NAMED

FARIBAULT, MINN.—The president of the board of trustees of St. Mary's Hall, Faribault, Minn., announces the resignation of Miss Norah E. Matheson, who for the past three years has been principal of the school. Miss Matheson is announcing her engagement to Dr. David M. Duncan of Winnipeg, Manitoba, the marriage to take place in the autumn.

Miss Katherine Caley of Seattle, a former graduate of St. Mary's and also of the University of Washington, will succeed Miss Matheson. For the past ten years Miss Caley has been principal of St. Nicholas School, Seattle, one of the leading private schools on the Pacific Coast.

OLD TRINITY, NEW YORK, CELEBRATES ANNIVERSARY

NEW YORK—The eighty-fifth anniversary of the consecration of Old Trinity Church at the head of Wall Street was celebrated at the Ascension Day services, Thursday, May 14th, in Old Trinity. The service was a musical one with the full choir, accompanied by a symphony orchestra, and the Ascension Day sermon was preached by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church. Holy Communion was celebrated, during which the choir rendered Gounod's *Messe Solonelle* under the direction of Channing Lefebvre, organist and choir-master. The service was arranged by the Rev. Dr. Caleb R. Stetson, rector.

Preceding the service a long procession marched around the church. It was led by the sextons of Trinity's chapels and included clergymen of the parish and Bishop Perry.

The present building of Trinity Church, which is the third on this site, was consecrated on Ascension Day in 1846. At that time it was the largest and most imposing structure in the city and visitors made a point of climbing the steps of the tower to get a view of the surrounding country. Now it is entirely surrounded by enormous buildings, and the spire, which was a beacon to mariners in New York Harbor, is not even visible from the Harbor.

MILWAUKEE RECTOR IN CRITICAL CONDITION

MILWAUKEE—The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, is in a critical condition at Milwaukee Hospital as a result of the amputation of an infected leg. He was taken to the hospital last week, but all efforts to save the leg proved unavailing and it was amputated on Monday, May 25th.

COMMENCEMENT AT NASHOTAH HOUSE

NASHOTAH, WIS.—"Faith will mean more and more to you as you come to apply it," said the Rt. Rev. Rocksborough Smith, D.D., Bishop of Algoma, in his address to the graduating class of Nashotah House on Thursday, May 21st. He went on to stress the importance of faith in one's life and the necessity of it for a successful career.

The Very Rev. E. J. M. Nutter, dean of Nashotah House, celebrated the solemn High Mass, assisted by several of the alumni. The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, pontificated. Visiting bishops were: The Rt. Rev. B. F. P.

Ivins, D.D., Bishop Coadjutor of Milwaukee; the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac; the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac; and the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana.

Nine young men were granted diplomas by the seminary and several academic degrees were granted to former graduates.

SEMI-ANNUAL CONFERENCE OF Y. P. F. HELD AT YORK, PA.

YORK, PA.—In St. John's Church, York, the Rev. Paul S. Atkins, rector, the twelfth semi-annual conference and convention of the Young People's Fellowship in the diocese of Harrisburg was held on May 15, 16, and 17th. On Friday evening dinner was served to members in the parish house, followed by the presentation of a Young People's play, entitled, "College Cut-ups," a comedy in three acts. On Saturday morning, a corporate Communion was celebrated in the church, the rector of the parish officiating. Conference speakers were the Rev. Edmund L. Gettier, Jr., rector of St. John's parish, Baltimore, Md.; the Rev. B. Janney Rudderow, vicar of Holy Trinity Memorial Chapel, Philadelphia; and Joseph T. Manion, a master at the Harrisburg Academy. In the evening a banquet was served by the young ladies of the York branch of the Fellowship. Speakers at the banquet were the Rev. Paul S. Atkins and the Rt. Rev. Wyatt Brown, D.D., Litt.D., recently consecrated Bishop of Harrisburg. The closing service was held with sermon and Confirmation by Bishop Brown.

MARQUETTE TO HOLD SUMMER CONFERENCE

MARQUETTE, MICH.—The summer conference of the diocese of Marquette is to be held at the Methodist Epworth Camp on the shores of Lake Michigamme, with the Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of the diocese, as chaplain. Besides that for young people, courses have been planned for Woman's Auxiliary workers, Church school teachers, vestrymen, and clergy.

RECTOR OF TALLADEGA, ALA., AND WIFE IN ACCIDENT

TALLADEGA, ALA.—Though badly bruised and shaken up when their car tumbled down a 25-foot embankment near Cook Springs, injuries to the Rev. J. H. Harvey, rector of St. Peter's Church, Talladega, and Mrs. Harvey are found not to be serious. The car was badly damaged.

Mr. Harvey stated the car turned over twice, the first time throwing Mrs. Harvey out, and he following. A bolt lost from one of the radius rods was the initial cause of the accident.

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VITAL ISSUES FACING W. A. AT DENVER

NEW YORK—The Kingdoms of Our Lord will be the theme of the meetings at the triennial meeting of the Woman's Auxiliary to meet in Denver, September 16th to 30th. The theme will be discussed under the five subjects: family life, property and economic conditions, interracial contacts, international relations, and religious thinking today.

The plan of using findings committees will be employed and addresses will be made to the whole group and the whole group will discuss the various findings. Sectional group meetings under expert leaders for the discussion of the subjects will also be held. Among the speakers and leaders will be the Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu; the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri; the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota; Mrs. Harper Sibley, Spencer Miller, Jr., Mrs. John M. Glenn, Sterling Takeuchi, Miss Claudia Hunter, the Rev. D. A. McGregor, Ph.D., Evanston, Ill.; the Rev. Angus Dun, Cambridge, Mass.; Miss Adelaide T. Case, and Miss Florence L. Newbold.

Meetings will be held in the Central Presbyterian Church, and the executive board has nominated as presiding officer Miss Elizabeth Matthews, who presided so effectively at Washington.

Besides the regular business meetings when these presentation speeches will be made and all other business transacted, there will be the corporate Communion of the women of the Church at which the United Thank Offering will be presented, the mass meeting on the evening of that day, and a Day of Intercession, while a new and interesting feature will be four or five missionary lunches.

Final details are not ready, but the probable dates are listed in the tentative program as follows:

WEDNESDAY, SEPTEMBER 16

7:30 A.M.—Holy Communion.
2:30 P.M.—Opening session: Addresses and reports. Presentation of resolutions.

THURSDAY, SEPTEMBER 17

7:30 A.M.—The corporate Communion and presentation of the United Thank Offering of the women of the Church.
2:00 P.M.—Business session. Address: Family Life.
3:30 P.M.—Provincial meetings.
8:00 P.M.—Mass meeting, United Thank Offering.

FRIDAY, SEPTEMBER 18

9:15 A.M.—Officers' conferences.
11:00 A.M.—Joint session of the General Convention.

SATURDAY, SEPTEMBER 19

9:30 A.M.—Business session. Addresses: Property and Economic Conditions. International Relations.

MONDAY, SEPTEMBER 21

9:15 A.M.—National Council Training Institute.
11:00 A.M.—Business session. Addresses: Interracial Contacts.
2:30 P.M.—Business session. Address: Religious Thinking Today. Nominations.

TUESDAY, SEPTEMBER 22

9:15 A.M.—National Council Training Institute.
11:00 A.M.—Group discussions.
12:45 P.M.—Missionary lunch.
2:30 P.M.—Business session. Elections.

WEDNESDAY, SEPTEMBER 23

9:15 A.M.—National Council Training Institute.
11:00 A.M.—Group discussions.
12:45 P.M.—Missionary lunch.

2:30 P.M.—Business session. Elections.

THURSDAY, SEPTEMBER 24

9:15 A.M.—National Council Training Institute.
11:00 A.M.—Group discussions.
12:45 P.M.—Missionary lunch.
2:30 P.M.—Addresses by missionaries from the field.

FRIDAY, SEPTEMBER 25

9:15 A.M.—National Council Training Institute.
12:00 noon to 4:00 P.M.—Day of Intercessions.

SATURDAY, SEPTEMBER 26

9:30 A.M.—Business session.

MONDAY, SEPTEMBER 28

9:30 A.M.—Business session. Findings committees. Other business.
12:45 P.M.—Missionary lunch.
2:30 P.M.—Business session. Findings committees. Other business.

TUESDAY, SEPTEMBER 29

9:30 A.M.—Business session. Reports, resolutions, etc.
12:45 P.M.—Missionary lunch.
2:30 P.M.—Business session. Unfinished business.

WEDNESDAY, SEPTEMBER 30

7:30 P.M.—Holy Communion.
10:00 A.M.—Closing quiet morning.

YACHT WRECKED; BISHOP OF NASSAU RESCUED

NASSAU, BAHAMAS—The Rt. Rev. Roscow Shedden, Bishop of Nassau, reached home on May 19th with the rescue party which set out to find him on Saturday afternoon, May 16th, after word came that his schooner had been wrecked near Plana Cay and that the life of one aboard had been lost.

The Bishop was at the wheel of the boat on May 9th when it headed for the open sea. Suddenly it struck a shoal. At first it was thought the boat was undamaged but when the Bishop looked below he saw the cabin floor awash. At the same instant a heavy squall struck, and the boat sank within ten minutes. Those aboard launched small boats and escaped to Plana Cay, a deserted and remote island of the Bahamas. The Rev. Donald Knowles, island missionary, and two of the crew left at daybreak the next day, May 10th, in a boat with an improvised mast and sail to cross the seventeen miles of ocean to Acklins Island for relief. Finally this boat met a sailing sloop which returned to Plana Cay, picking up the survivors. It reached Acklins Island the next day and continued to Long Cay.

The Bishop is an amateur yachtsman and was making a six-week inspection tour of Church stations when his vessel was wrecked. With him was his sister and housekeeper, Eva Shedden, who also was rescued.

MISSION FIELD IN COLORADO

THE SAN LUIS Valley in Colorado is a territory east of the Rockies, as large as Connecticut, where with some aid from the National Council the diocese carries on seven mission stations, all administered by one man, the Rev. H. S. Kennedy, with headquarters at Alamosa.

The great area of Colorado west of the Rockies is a real mission field which not so long ago was the missionary district of Western Colorado. It is a field of vast distances where there are many small towns without a self-supported congregation. Bishop Ingley says distinct progress has been made here during the past year.

A FORMER Jew, now a devoted Churchman, was recently baptized and confirmed by Bishop Abbott of Lexington.



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WALTER D. HUMPHREY, PRIEST
 ROXBURY, CONN.—The Ven. Walter Downes Humphrey, archdeacon of Litchfield and rector of Christ Church for thirty-five years, died on Saturday, May 16th, in New London following an illness of pneumonia, at the age of 69.
 Archdeacon Humphrey was born in Boston and graduated from Harvard University and Cambridge Theological Seminary. He was ordained deacon in 1887 by Bishop Paddock and priest the following year by Bishop John Williams. He had charge of Christ Church, Bethany from 1887 to 1888; was rector at Hamden, Conn., 1889 to 1892, and at the time of his death was a member of the executive council of the diocese.
 The burial service was held in Roxbury on Thursday, May 21st, and was conducted by the Rt. Rev. Edward C. Acheson, D.D., Bishop of the diocese, assisted by the Rev. Dr. J. F. Plumb, canon of the Cathedral, and others.

FRANK B. BURFORD
 OKLAHOMA CITY, OKLA.—Frank B. Burford, for years a member of St. Paul's Cathedral chapter, Oklahoma City, and a member of the council of advice of the missionary district of Oklahoma, died May 6th, after a brief illness. Admitted to the bar at fifteen, he entered the legal profession as a corporation lawyer. He had also served as municipal president of the Izaak Walton League. Funeral services were held in St. Paul's Cathedral, May 8th, with the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, and Dean Mills officiating.

MARY T. WARDELL
 MANILA, P. I.—In the recent death of Mrs. Mary T. Wardell, the Philippine Mission and particularly St. Luke's Hospital, has lost a devoted friend, who has given to both long and faithful service.
 Mrs. Wardell was born in Stratford, Ontario, Can., in 1861, but her family moved to America eight years later. She was married in Fairplay, Colo., and went to Manila in 1903 with her husband, an army man.

Interested in music and a singer herself, Mrs. Wardell took an active part in all the events of the musical life of Manila. For nineteen years she sang in the choir of the Cathedral parish of St. Mary and St. John. At the time of her death she was treasurer of the women's board of St. Luke's Hospital and of the sales room carried on daily by the board for the benefit of the hospital. Until weakened by the illness that caused her death, Mrs. Wardell made a daily visit to the sales room, checking the accounts. She was also treasurer of the Cathedral altar guild and an active member of the Cathedral branch of the Woman's Auxiliary.

PERHAPS the youngest of our unofficial missionaries is Helen Taylor, aged eleven, whose father is head of St. James' Hospital, Anking, China. Helen takes her colored Bible pictures to the hospital and goes over them with each patient in turn, telling the stories illustrated by the pictures.

NEWS IN BRIEF

GEORGIA—The Woman's Auxiliary and the other Church organizations of the Church of the Good Shepherd, Augusta, gave a reception at the parish house on Saturday, April 25th, in honor of the birthday of Miss Mary Cuthbert, who has been for many years an officer and teacher in the Church school.—Mr. and Mrs. Rossie Hite of Petersburg, Va., have announced the engagement of their daughter, Eunice Elizabeth, to the Rev. Charles H. Dukes, vicar of St. Mary's Church (colored), Augusta, the marriage to take place in June.

NEWARK—On Sunday afternoon, May 3d, vespers were sung at St. Elizabeth's Church, Upper Ridgewood, by the choir of St. Stephen's College, Annandale-on-Hudson, N. Y., with the warden of the college, the Rev. Dr. Bernard Iddings Bell, directing. The sermon was preached by Dr. Bell.—The graduating class of the Paterson General Hospital nurses' training school attended St. Paul's Church, Paterson, on Sunday evening, May 3d, for their annual service there. Approximately 100 student nurses and graduate nurses were present at the service.—The later morning service on Mothers' Day at St. John's Church, Newark, was signalized by the presence of many who had been united in marriage by the various ministers of that church. They had been given a special invitation to attend and renew silently their vows of faithfulness, this being felt to be appropriate both to the day and to a time when, in the words of the rector, "There is much laxity prevalent in the world about us in regard to the sacredness of marriage."

NEWARK—Thomas J. Hutton, a public school principal of Pompton Lakes, made the main address at a father and son banquet at St. Mary's parish house, Haledon, on May 6th. The occasion for the banquet was the winning, by a team representing the parish club for boys and young men, of a championship in one of the divisions of the Protestant Church basketball league, this division including sixteen teams. The team from St. Mary's won twenty games, or all that were attempted by it in the series. Among those at the speakers' table were the Rev. Gordon T. Jones, rector; Maximilian C. Rickert, toastmaster; and R. J. Mayer, senior warden.—The address at the commencement exercises of the Passaic General Hospital training school for nurses on May 5th was delivered by the Rev. Donald MacAulie, rector of St. John's Church, Passaic.—What is believed to be a record for confirmation classes at St. Mary's Church, Haledon, was established on the evening of May 3d, when twenty-four, many of whom were adults, were confirmed by Bishop Stearly, and one former member of the Roman Catholic Church was received into the Church. The class was rather unusual in that it included a husband and wife, the latter being one of several sisters who were in the class, and a father and daughter. The rector of the church is the Rev. Gordon T. Jones.—This year the junior choir of Christ Church, Pompton Lakes, the Rev. Kenneth O. Miller, rector, took part in the celebration of Music Week in the local public schools.—Daniel Pomeroy of Englewood has presented to the Bergen County district of the Church Mission of Help a new Ford sedan.—A plot of ground has been secured and the foundation begun for the Church of

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 BOSTON, MASSACHUSETTS

the Holy Spirit, Verona, the Rev. J. Thurston Travis, Jr., vicar.—On April 20th, Harold B. Niver, organist and choir-master of Grace Church, Newark, the Rev. Charles L. Gomph, rector, gave a recital on the new Austin organ in the church for the clergy of the Newark diocese. On April 29th there was also a recital, T. Tertius Noble, organist and choir-master of St. Thomas' Church, New York City, being the recitalist.—Although a number of Church schools in the diocese of Newark showed a decrease in their Lenten offering, thirty-six reported an increase over last year's totals. The five showing the greatest increases were St. John's, Jersey City; St. Peter's, Morristown; St. Elizabeth's, Upper Ridgewood; St. Mary's, Haledon; and All Saints', Bergenfield. The five highest amounts were from St. Luke's, Montclair (\$1,577.89); St. Andrew's, South Orange; St. George's, Maplewood; Grace Church, Orange; and St. Peter's, Morristown.—An address was delivered at Midland Park on the evening of May 6th by the Rev. S. Parkes Cadman, D.D., for the benefit of Christ Chapel, Wortendyke, of which the Rev. William L. Cadman, brother of the speaker, is vicar. Various matters of interest at the present time were referred to in the address, after which questions were answered by Dr. Cadman.—The New Jersey Council of Religious Education, Newark, will conduct the New Jersey School of Methods, which is termed "a normal school of Christian education," from June 29th to July 10th at Blair Academy, Blairstown, N. J.

NEW MEXICO AND SOUTHWEST TEXAS.—In spite of hard times, the vestry of St. Clement's, El Paso, the Rev. C. H. Horner, rector, voted to cancel the mortgage of \$2,000 on St. Alban's Mission. The cancelled mortgage was presented to the Bishop's committee of St. Alban's on May 16th.

OKLAHOMA.—Soon after coming to Oklahoma, Mrs. Thomas Casady, wife of the Bishop of Oklahoma, organized a club for the wives of the clergy of the district. On May 4th and 5th, a houseparty was held with most of the members present.—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, and secretary of Domestic Missions, visited Oklahoma May 13th and 14th, for a conference with Bishop Casady, on the work of the district. On the 14th, which was Ascension Day, Bishop Creighton was celebrant at a eucharistic service in St. Paul's.

PITTSBURGH.—Judge Sara Soffel addressed the Girls' Friendly Society of Trinity Cathedral, Pittsburgh, May 7th. Her subject was Women in Politics. The spring ingathering of the United Thank Offering was held at the Cathedral, May 7th. There was a celebration of the Holy Communion, Bishop Mann, celebrant. Deaconess Marie Williams of Dante, Va., was the speaker. Miss Buchanan, head of the department of religious education, has accepted the appointment as chairman of the devotional department of the diocesan Woman's Auxiliary. The choir of St. Stephen's Church sang John Sebastian Bach's cantata, *God's Time is the Best*, over radio station WCAE, on Monday evening, May 4th.—The Rev. W. F. Bayle, general missionary of the diocese, was the guest preacher at the Cathedral, Sunday evening, May 3d. The Rt. Rev. Dr. Alexander Mann, Bishop of the diocese, assisted in the breaking of ground for the new \$100,000 gymnasium presented to Arnold School, boys' preparatory institution, in Braddock avenue, East End, Pittsburgh.

RHODE ISLAND.—Girls' Friendly candidates this year held their annual meeting at Trinity Church, Newport, on Saturday, May 9th. The Rev. Stanley C. Hughes, rector of the church, described the historic church, which was built in 1775, referring to Washington's pew and many other interesting features of the famous edifice. The candidates of Trinity presented a play in the parish house. The missionary offering, amounting to about \$100 will be applied to the advance work undertaken by the diocese.

RHODE ISLAND.—At the quarterly meeting of the Woman's Auxiliary, held May 15th at St. Philip's Church, Crompton, the Rev. Dr. Arthur M. Sherman, the new national secretary for Missionary Education, was the chief speaker.—Frederick H. Sonner, senior warden of St. Thomas' Church, Providence, has achieved the distinction unique in Rhode Island of serving continuously on his vestry for thirty-five years, missing only one meeting during that period. On a recent Thursday night the parish gave him a reception.

SOUTHWESTERN VIRGINIA.—It had been planned that two services in the diocese for the celebration of the Church School Lenten Offering would be held, both to be in the afternoon of Sunday, April 19th, one at Bristol

for the western end of the diocese and one at Lexington for the east end. On account of work being done on the roads south of Lexington and the possibility of difficulty in negotiating the bad stretch, it was decided at the last minute to have a third service at Christ Church, Roanoke, for the schools in that vicinity. At the service at R. E. Lee Memorial Church, Lexington, an address was delivered by the Rev. Warren A. Seager of Emmanuel Church, Covington. At Bristol the Rev. F. Ernest Warren of Emmanuel Church, Bristol, and the Rev. John S. Wellford of Abingdon conducted the service, and the Rev. Devall L. Gwathmey made the address. The meeting at Christ Church, Roanoke, was presided over by the Rev. Taylor Willis, rector, and was encouraging in consideration of the fact that it was arranged on two days' notice.—Complete returns on the offering have not yet been received from all the schools in the diocese. It is known, however, that the total will be approximately \$4,350, or about \$700 less than last year.

UTAH.—The annual presentation of the Lenten offering from the Church schools in Utah took place at St. Mark's Cathedral, Salt Lake City, on Sunday, May 3d. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, delivered a short address. The offering amounted to some \$450 with a number of the outlying missions yet to be heard from.

VERMONT.—Through the generosity of Mrs. Homer G. Watson, St. Peter's Church, Lyndonville, is enriched by an important example of art glass. This window completes the chancel end, and the subject is that of The Transfiguration. The window is marked as a memorial to the father and mother, W. Irving and Emma H. Powers, and the godmother of Mrs. Watson, Mary A. Vale, with the date of the erection, A. D. 1931.

WASHINGTON.—The delegates from Washington to the triennial meeting of the Woman's Auxiliary in Denver will be: Mrs. Spencer Shepard Wood, diocesan president, Mrs. Henry E. Cooke, Mrs. Irving P. Hall, Mrs. Edith M. Gray, and Mrs. William Partridge.

WESTERN MASSACHUSETTS.—The Voorhees School quintet, accompanied by the Rev. Dr. Robert W. Patton of the American Church Institute for Negroes, visited a number of churches in the diocese recently.—The Bishop and Mrs. Thomas F. Davies entertained the clergy of the Worcester convocation on their beautiful estate at Lancaster on Thursday, April 30th.—The house chapel of Christ Church Cathedral has been enriched by several new gifts: a beautifully carved crucifix given by Mrs. Gordon H. Seymour, three finely carved plaques in bas-relief, the gift of Mrs. Max Heckman, and a tablet given by Mrs. Seymour and placed on the wall of the chapel.

WESTERN MICHIGAN.—Evangelism as the Church Army sees it was practically demonstrated by a group of four young men under the leadership of Capt. J. H. Atkinson, at Grand Rapids. Street meetings were held and parish societies addressed and calls made upon lax Church members and addresses made to young people. In groups of two they visited several missions, where the same routine was adapted to local conditions, their week's work in all instances being climaxed on Sunday when the archdeacon or some priest celebrated the Holy Communion. The most arresting feature of their work was the hold they had upon the young people. There was a spontaneity about the attendance of the young that was a most hopeful sign.

WESTERN NEW YORK.—The Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York, and Western New York, travels over 18,000 miles in ministering to his congregations during the year. Recently he presented a class of six candidates for confirmation in St. Luke's, Jamestown.—The Rev. James C. Crosson, rector of St. Mary's on the Hill, Buffalo, was toastmaster at a luncheon given at the Hotel Statler by the Buffalo Council of Churches.—The Rev. Leslie F. Chard, rector of St. John's Church, Dunkirk, N. Y., has been appointed to the executive council to complete the term of the Rev. Dr. Wyatt Brown, Bishop of Harrisburg, resigned.—The Rev. Charles D. Broughton of Buffalo, the Rev. Jerome Kates of Rochester, the Rev. William E. Nixon of Le Roy, and the Rev. Lewis E. Ward of Jamestown, all of whom are grand chaplains of the Grand Lodge of the state of New York, attended the 150th celebration of the founding of Masonry in the state of New York which was held in New York City May 6th, 6th, and 7th.—The Girls' Friendly Society of the diocese held its diocesan meeting at the Church of the Ascension, Rochester, on Friday and Saturday, May 8th and 9th. The

meeting was opened with a banquet at which the speaker was Mrs. Harper Sibley of Rochester. She outlined the work for the coming year and made a very splendid inspirational talk upon the work which the Girls' Friendly should look forward to in 1931 and 1932. At the corporate Communion held on Saturday morning the Rev. Dr. William C. Compton, rector of the church, was celebrant. Breakfast was served in the parish house, and at the business meeting Miss Maud Durnett, second vice-president of the diocesan G. F. S., presided. The resignation of Mrs. Julian Buckley of Geneseo, N. Y., who for many years has been diocesan president, was received and regretfully accepted. Mrs. U. P. Hedrick of Geneva was elected diocesan president for the coming year. The semi-annual meeting will be held in St. Luke's, Jamestown, on October 3d. Plans were made to celebrate the fiftieth anniversary of the founding of the society, in March, 1932. The first branch of the G. F. S. was in St. Luke's, Rochester, and a committee was appointed to make arrangements for the affair.—Fred R. Oliver, who for twenty years has been layreader and superintendent of the Church school in All Saints' Chapel, Lockport, was presented with a leather-bound testimonial, a cassock, and cotta on behalf of members of the chapel by Bishop Ferris at his recent visit for Confirmation.

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